1887

K Hanway Esq

PROPOSAL

for

County Naval free-Schools,

to be built on Waſte Lands.

giving ſuch effectual Inſtructions to

POOR BOYS,

as may nurſe them for

THE SEA SERVICE.

teaching them alſo to cultivate the Earth,

that in due time they may furniſh their own food;

And to ſpin, knit, weave, make ſhoes &c.

with a view to provide their own Raiment,

while good Regulations and Diſcipline,

diffuſe a moral & religious Oeconomy

through the Land.

Thy Proweſs Britain is thy naval Pride.
This may the Empire of the World divide,
Bid ruſtic Labour on old Ocean ſmile
Thy Sons will bravely fight for what they toil.
On this firm Baſe thy genuine Glory lies
Obſerve this Rule 'twill make thee truly wiſe.

LIST

OF THE

COPPER-PLATES, &c.

CONTAINED IN THIS WORK,

WITH

A DESCRIPTION OF THEIR SEVERAL PURPOSES.

PLATE. PAGE.

I. TITLE-PAGE, with a medallion, in which *Britannia* is ſeated under an oak, inſtructing a youth; the ſchool being repreſented on one ſide, in alluſion to land employment; and a ſhip at anchor on the other, as regarding the naval part of the inſtitution.

2. The head-piece of the dedication contains the ſeal of the Marine Society, ſupported on one ſide by a magiſtrate, emblazoned with emblems of commerce; alluding to the part taken by this Society for fitting out boys to go to ſea in the merchants ſervice, and to promote the police of the metropolis:—On the other ſide, a ſea commander, with trophies of war; denoting the part which the Society takes in ſupplying a bounty of clothing to landmen volunteers to ſerve his Majeſty in time of war, and lads fit for ſervice, as part of the crews of ſhips, in time of war or peace.

IV. 24. Repreſentation of a ſhip turning on a ſpindle, as the inſtrument of inſtructing boys on ſhore, with reſpect to ſails and rigging, and other naval offices: Alſo a diſplay of a cannon, as ranged on a deck; a ſhip on the careen; a ſhip on the ſtocks; and a ſhip at anchor; an anchor; anchor-ſtock, &c.

II. 40. Elevation of a County Naval Free School, with a Plan of the ground floor.

N. B. This being a ſingle houſe, with low ceilings, though it appears pompous, it is ſuppoſed it may be built at an eaſy expence.

III. 41. Plans of the ſecond and upper ſtory, or ſleeping deck, containing ſpace for arranging one hundred hammocks.

N. B. Probably iron bedſteads will be thought more proper.

VI. 60. Repreſentation of oxen harneſſed at plough, and the Scholars of the County Naval Free Schools employed in breaking and crumbling the earth, to render it fit to receive ſeed.

N. B. When the ſoil is rendered light, the elder boys will be able to hold the plough, while the younger drive the oxen, and crumble the earth.

V. 61. Utenſils of huſbandry, adapted to the ſtrength of the Scholars.

N. B. It will be ſeen that the weights of them are really adapted to the ſtrength of ſuch young perſons.

PLATE. PAGE.

90. Section of a firſt-rate man of war.

N. B. This was executed by the celebrated Mr. Serres. The deſire of making this propoſal known to the world as ſoon as poſſible, did not allow time for a more finiſhed engraving; but this etching gives a perfect idea of the interior of a ſhip; References to the ſeveral parts of which are contained in the oppoſite leaf.

91. A firſt-rate man of war at anchor, rigged, and the rigging numbered. This was executed by the ſame ingenious hand. The references are in front of the page, containing the names of the ſeveral parts of the rigging, as examined by an officer of great knowledge and experience.

100. Model of the book for keeping a liſt of the Free Scholars in a regular order, on one-third part of a ſheet of royal paper.

N. B. The ſchool liſt book is intended to be made of whole ſheets, bound.

I. 130. Repreſentation of a ſcene of a County Free School on waſte lands.

N. B. This exhibits a pleaſing active ſcene, ſuppoſed taken out of a deſart near the ſea-coaſt. A ditch is throwing up to incloſe an hundred and fifty acres. The School, according to the plan and elevation, is erected; the farm-houſe and barns built; the land already partly cultivated, with a nurſery, garden, arable and paſture lands; alſo a pleaſing diſplay of the naval part, viz. the ſhip, which turns on the ſpindle—boys in exerciſe with their muſkets of wood—fifers, drummers, and a flag—Boys exerciſing with a cannon, under the direction of the petty officer—Boys at the capſtern, in alluſion to anchoring and heaving up the anchor; and a group ſplicing, knotting, &c.——This elegant deſcriptive picture is placed in this part, as having the greateſt affinity with the three laſt ſongs, xxx. xxxi. and xxxii.

1 to 47. Metal Plates for the muſical part.

Theſe contain nearly the whole of the thirty-two ſongs, eighteen hymns, and twenty-one pſalms. The deficiency may be ſupplied by the ſame tunes, the numbers of the verſe correſponding. The deſign is, that neither in the amuſing nor the devotional part, any thing ſhall be omitted which may contribute to the advancement of the School, or the gratification of the more ingenious reader, to put things in a train of execution, under every poſſible advantage; ſuppoſing that the truſtees of every ſchool will adopt juſt ſo much as they may think conſiſtent, or is ſuitable to their reſpective inclinations.

Title-page to Prudential, Moral, and Religious Advice, given to all the ſcholars, &c.

N. B. The large Margins left in the letter-preſs pages of this Folio, on writing-paper, afford room for animadverſions, at the pleaſure of thoſe whoſe zeal, or public love, prompt them to enter with ſpirit into the merits of this propoſal.

There is an edition of this work in 12mo, which cannot contain the plates above enumerated as belonging to the work, but they may be collected ſeparately. The 12mo will have the advantage of being portable.

TO

ROBERT LORD ROMNEY, L.L.D. F.R.S.

Preſident;

Sir WILLIAM DOLBEN, Bart.

Sir GEORGE POCOCK, K.B.

Sir HERBERT MACKWORTH, Bart.

BEESTON LONG, Eſq.

JOHN FRERE, Eſq.

The Honourable CHARLES MARSHAM,

Vice Preſidents,

JOHN THORNTON, Eſq. *Treaſurer*,

The COMMITTEE,

And the other Governors of the Corporation of the

MARINE SOCIETY.

MY LORDS AND GENTLEMEN,

IT is now near ſeven-and-twenty years ſince you firſt engaged to do a particular ſervice in behalf of your country; and you have exerciſed your humanity, and gratified your zeal, in ſuch a manner as muſt afford you the moſt pleaſing proſpect to the lateſt hour of your life. You have not been interrupted by any claſh-

ing opinions, nor by any views of private intereſt: the mercy you have ſhewn others, has been rewarded by concord amongſt yourſelves.

In the courſe of theſe years, whole pages of the liſt of your generous aſſociates have been removed to another ſtate of exiſtence. I ſhall ſoon add to the number; but before I bid you *farewel*, let me preſent you with a token of my good wiſhes, by a propoſal dictated by long experience and warm affection. The deſign appears to be as practicable as it is expedient; and not leſs productive of preſent œconomy, than of future advantage. Being replete with ſober diſcipline, and moral and religious inſtruction, it will ſpread the knowledge of that felicity which divine providence invites us to accept of: and it is no daring conceit to ſuppoſe, that it may afford univerſal ſatisfaction. If it ſhould be found worthy of regard, in a legiſlative view, I firmly believe it will be productive of the great end we aim at,—our advancement in naval ſtrength and publick ſafety, with the ſovereign good of *all* nations—attention to the great duties of religion!

Our ſiſter iſland likewiſe has her *Marine Society*, the labours of which have born no compariſon with yours in point of numbers; but its objects have had the advantage of ſome kind of *education*: This propoſal therefore carries with it the ſtronger preſumption that ſuch a plan may be grateful to her, as ſhe abounds in uncultivated land.

Under the moſt generous impreſſions of philanthropy, you have extended your care to the preſervation and benefit of *twenty-ſix thouſand ſix hundred landmen-volunteers and boys* (*a*), as you found them, for the moſt part untaught. In a future period of the ſame extent, the plan which I now offer may produce no leſs a number than *forty-five thouſand*, or as many of them as ſhall be living in the courſe of twenty-ſeven years (*b*), offering themſelves,

(*a*) 14,600 landmen-volunteers to ſerve as ſeamen, and 12,006 boys: by an error of the pen, in a former report, called 12,606 boys.

(*b*) Suppoſing ſome to have but two years ſchooling; in general the time propoſed is *three* years; and 9 times 3 being 27, and 5000 produced every *third* year, will be 45,000. If taken at 12 years of age, living 27 years, will bring them to 39.

ſelves, on the encouragement held out to landmen-volunteers, to ſerve at ſea, or youths already prepared for ſuch duty, with *two*, or in general with *three* years education, diſtinguiſhed for its moral and political tendency (*a*).

If we can teach our youth huſbandry and manufactory, and at the ſame time give them the theory of common ſeamanſhip, it will render them doubly valuable. Being educated by the public, though each county diſtinct, the public will enjoy their ſervice: ſome will act in the capacity of huſbandmen, others as mariners; and they will all contribute to the proſperity of our country.

A great portion of your youths has paſſed from the *king's* into the *merchant's* ſervice; but the relief you afforded them has not been the leſs diſtinguiſhed, nor your labours the leſs beneficial with regard both to police and commerce.

If the naval regulations ſhould hereafter aſcertain with more preciſion the nature of the encouragement to be given to the riſing generation, in the knowledge of common ſeamanſhip, on board his majeſty's ſhips, ſuch regulations will give greater dignity to your object; favour the idea of the county free-ſchools; and raiſe the *naval* ſervice in the eſteem of every rank of the people.

Whether you will graft any part of the education, now propoſed to be given by the county free-ſchools, on your *peculiar* object, may depend on your pecuniary ability, and the zeal of thoſe who may hereafter take a lead, and delight in ſuccouring the moſt forlorn part of the human ſpecies. This will be, not only a deed of mercy, but an act of the higheſt policy, as it will always render the meaneſt ſubject uſeful. You will probably find land ſuited to the purpoſe within a proper diſtance of the metropolis.

If the propoſal for eſtabliſhing county free-ſchools meets the ideas of the legiſlature, you will be the more induced to erect a ſchool under your own patronage, as a memorial of the gratitude of your corporation, for the great confidence which your fellow-ſubjects

(*a*) Reading, prayer, agriculture, manufactory, the theory, and a great part of the *practice* of common ſeamanſhip.

ſubjects have repoſed in you, and the aids afforded you with ſuch princely munificence.

A regular œconomical eſtabliſhment of ſuch *uſeful inſtruction* being adopted by the counties, it is probable many of the diſciples of thoſe ſchools will hereafter paſs through your hands, at leaſt in time of war. If every mariner were as early and regularly inſtructed as the plan propoſes, it might be a happy circumſtance for us as an intelligent people depending on a virtuous education for the glorious freedom and *virtuous ſecurity* we might enjoy. The deſign ought not to be above our expectation: it certainly courts our hopes and ſolicits our attention, that we may look forward towards the temple of *national felicity*, and the manſions of *everlaſting* glory! Theſe are the rewards of genuine *active* love for our country; and while we have ſuch objects in proſpect, no event can intimidate.

The plan propoſed is large and liberal, eaſy to be underſtood, and though requiring conſideration and labour, not difficult to be executed. The thought became my gueſt with the news of peace: I gave it the beſt apartment in my heart, and my judgment has not reproached me. Our common intereſt and national policy invite us, with all the blandiſhments of friendſhip and love, to active union, as a maritime people, in every inſtance which *reaſon* may ſuggeſt, or *experience* demand at our hands!

The beſt part I can act is to ſend up my prayers for the proſperity of my country, in the confidence that *you* will never loſe ſight of your favourite object, nor ceaſe to render it diſtinguiſhed for uſefulneſs and humanity. I am, with the trueſt reſpect,

MY LORDS AND GENTLEMEN,

Your moſt faithful

and obedient ſervant,

Marine Society's Office,
27th March, 1783.

JONAS HANWAY, *Dep. Treaſ.*

GENERAL INTRODUCTORY REMARKS ON THE PROPOSAL CONTAINED IN THESE PAGES.

IT muſt be confeſſed, that in the great eſtimate of human life, whether we conſider ourſelves as individuals, or as members of a community, we are all accountable, and bound to look up to the ſovereign monarch of the univerſe. With all the advantages of reaſon, improved by revelation, in an age of the higheſt cultivation with reſpect to knowledge of every kind, and enjoying the character of a nation of philoſophers, we owe it to ourſelves and our poſterity to make every exertion, and promote that philanthropy on which we ultimately depend, not for our preſent exiſtence only, but alſo for our happineſs in the regions of eternity!

Our youngeſt fellow-ſubjects arrived at the exerciſe of judgment, muſt have recently obſerved, on what ſudden events the fate of a great empire may depend, when a number of cauſes convene to try its utmoſt ſtrength and ability of defence.

The efforts contained in theſe pages are calculated to balance the moral and political intereſt of individuals, and the common welfare, in a line of no mean uſe which the goodneſs of Providence has long inclined me to take, and which we ought all to aſpire at rendering ſubſtantially beneficial.

To exerciſe the virtue of the affluent, and influence the indigent to receive with grateful hearts a real kindneſs, muſt be conſidered as a taſk worthy of us in every point of view. In giving ſcope to my wiſhes in behalf of my country, I have annexed a concluding part, under the title of *Appendix*, in regard to which it is neceſſary to remark, that it contains *ſeveral propoſals* for the exerciſe of individuals, and to induce them to make enquiries in what manner our common intereſt may be promoted.

Temperance in our purſuits of amuſement, to afford us time to think; and the conſideration of employing a number of perſons, ſuppoſed to ſtand in need of aſſiſtance, at the cloſe of a war, to be put in a train of doing equal juſtice and ſervice to themſelves and the community, ſeems to merit attention; but the *Appendix* has no other affinity with the *Propoſal for the County Naval Free Schools*, than as a collection of thoughts founded in a perſuaſion of the neceſſity of regard to our *marine*, as the moſt effectual means of preſerving our rank among the nations, and ſecuring to ourſelves and our poſterity a permanent exiſtence; the ſchools propoſed ſtand on their own baſis.

Theſe ſchools, taking the object of them in all its various views and extent, could at no period of our hiſtory be more properly recommended than at this time. The *expence* is eaſy; the benefit may be large; the

example may predominate in our greateſt concern, namely, the correction of immorality, beginning with the riſing generation. The deſign is to enrich ourſelves by induſtry, particularly in agriculture; delighting our fancies by beautifying the face of our country, and collaterally adding to our maritime ſtrength. It goes alſo into the conſideration of the care of the poor and needy; that when we call for aid from heaven, we may look up with the firmer truſt, that it will be afforded us.

Theſe ſchools may be eſtabliſhed as branches of *county houſes of induſtry*, with this advantageous difference, that having only males, riſing in ability for labour, they may in a few years not only maintain themſelves, but hereafter fight our battles.

I have treated my ſubject, in ſome parts of it, as if the execution of the deſign might depend on ſpontaneous efforts of generoſity, or private ſubſcription; and indeed I once entertained ſuch a conceit, having been led by my ſucceſs in other enterprizes of a ſimilar nature: but I thought it ſafer to change my ground, in the belief that I ſhould act with more advantage to my country, by ſubmitting the merits of the cauſe, under the auſpices of the benignant *Marine Society*, to *legiſlative authority*. I was influenced by this reflection, that a work which at one period of time, and in one place, as in the metropolis, might be accompliſhed; at another period, and in many places, might not prevail. Various cauſes exiſting in the conſtitution of things, might contribute to render the propoſal impracticable on ſuch terms, even though it were univerſally allowed to be good. As the deſign now ſtands recommended, it does not follow that any obſtruction will be created with reſpect to the zeal of individuals, who incline to exerciſe their knowledge or philanthropy; and it is probable, if it takes place, a latitude will be given to the *truſtees* for the making of *by-laws* for the more happy conduct of it.

That the more ſecure the exiſtence of ſuch eſtabliſhments are rendered, the more valuable they will be, is obvious. We are taxed by legiſlative authority for the ſupport of the poor, of whom many contribute but a very ſmall ſhare to the common ſtock. But the infant left to the care of Providence, whether we act on principles of policy, humanity or religion, we preſerve for the ſervice which he *may* do; and the aged, whoſe days of labour are paſt, we do not expoſe like the dog which has loſt its maſter.

We have here preſented to our conſideration a claſs of youths, which, if we look forward to the probable events of things, may contribute to our profit, our honour, perhaps our exiſtence. If this end can be obtained under circumſtances that will alſo correct the age in ſeveral articles of moral and political œconomy, it muſt be a deſirable object.

The ſum neceſſary to the reſpective counties, for the eſtabliſhment of theſe ſchools, if it were an addition to the county-rate, could not be of a magnitude to create any alarm; but the value and brilliancy of the object, with regard to its uſefulneſs, claims a pre-eminence in policy. Whether we concur with a greater or leſs degree of chearfulneſs, on principles of public love, or in obedience to legiſlative authority, the propriety of the

deſign will not be the leſs; and in proportion to its value, that mode of execution which promiſes to render it the moſt permanent will therefore be the moſt valuable.

All times demand attention, but ſome require peculiar vigilance and precaution. This propoſal is of the preventive kind, and will be a deed of ſound policy, equally calculated to promote the arts of peace and commerce. If it is eſtabliſhed and ſupported on the foundation of legiſlative authority, the ſame kind of perſons may have the management of it, as if it had been done by private ſubſcription. If the mode of chuſing them ſhould differ from that which I have ſuppoſed to be the beſt, it can make no difference as to the object itſelf. The generous will not act with the leſs generoſity, nor enjoy the leſs ſatisfaction at ſeeing the difficulties which might otherwiſe occur, removed. The more ſecure the object is rendered, the greater will be the pleaſure of its moſt zealous advocates. It will not be the leſs eaſy to come at the poſſeſſion of waſte lands, and the tenures may be made the more durable. Our youth will, at an early age, be improved by the land they cultivate, and the land by our youth; and the public intereſt promoted in the moſt diſtinguiſhed manner in every view of national ſtrength.

As to the probable charge, it may be obſerved that there are ſome county houſes of induſtry yet in an infant ſtate, where, excluſive of the labour of the paupers, the annual expence per head does not exceed 5*l*. The method propoſed to be purſued by theſe free-ſchools, after a few years, will render the charge much leſs, I mean with regard to food and raiment; for if once the land is brought into good tillage, it may put the ſchool in a capacity of maintaining itſelf. The expence of building the houſe and the waſte lands is but for once, and will not amount to a ſum that can intimidate or impoveriſh: on the contrary, if we conſider the county, with reſpect to its diſtinct opulency, the execution of the deſign will prove a means of enriching it.

Miniſters, it is ſaid, are now bent upon plans of reformation, reſpecting unreaſonable or improper emoluments of office, and ambitious of forming regulations for civil and military departments both by land and ſea; and the queſtion that ariſes upon this occaſion is, what is moſt honourable to the *navy* officer, having due regard to his uſual emolument and the importance of his truſt; and what will be moſt beneficial to him and the public?

It ſeems to be univerſally acknowledged, that great affluence has created a ſtrong propenſity to expenſive living, and this has occaſioned errors in the adminiſtration of government. Theſe have operated to render ſeveral alterations in expence, and modes of expenditure, neceſſary. Among the latter, it is preſumed a conſiderable improvement may be made in a part of the companies of ſhips of war, as it affects the riſing generation bred to the ſea; and it will be eaſy to make it harmonize with the propoſal of the *naval county free-ſchools*. There are two objects of moment: the firſt is to render the pay of commanders and officers equal, or nearly equal to their preſent emoluments, and adequate to the importance of their truſt: the *ſecond*, to ſerve the public, by anſwering the ideas of national policy, in the encouragement of the riſing generation.

The

The intention of rendering the navy a nurſery of ſeamen, to be bred from a hardy race of boys, as well as from landmen volunteers, is obvious. The encouragement of officers, and this nurſery of ſeamen, ought by no means to claſh with each other, for that in effect would be dividing the *ſervice* againſt itſelf. The ſeveral officers may be properly encouraged with regard to their pecuniary emoluments, with all due honour paid to their profeſſion, and our youth alſo encouraged in learning the duty of ſeamen by the wages which may be given them directly, and the proper perſons who may be appointed to attend to the advancement of this part of public duty.

If the practice of allowing *ſervants* to officers, whence their emoluments ariſe, is ſubject to abuſe, and in many caſes cannot be complied with, as in caſes *where ſervants cannot be procured*: If the 40*s.* per ann. given the boy is much too ſmall a ſum to ſecure his ſervice to the public: if it is even leſs than a common foot-boy is often paid, the error in policy appearing, it may be eaſily rectified. Perhaps the name of *ſervants* may be aboliſhed, as leading to command within command, and ſo far deſtroying a neceſſary part of diſcipline in ſhips of war.

To inſpire our youth with ſuch ſentiments as may forward them in learning the duty of common ſeamanſhip, as ſuch duty is dependant on the honour and diſcipline of a man of war, and the authority of commanders, is a national object. If this depends on the ſimple reſponſibility of the officer who calls himſelf the boy's *Maſter*, and who may not entertain a ſingle thought whether ſuch a lad becomes a ſeaman or not: this can be no ſound policy, nor productive of national ſtrength. The object I believe has been under conſideration for ſome time paſt; and the calm hour of peace being come, there can be no doubt of an alteration taking place, ſuitable to the honour of the ſervice and the public welfare.

A fleet conſiſting of 100,000 ſeamen, is ſuppoſed to have 6666 *ſervants* (*a*): if a fourth part are the ſons of noblemen and gentlemen, comprehending the ſons of officers, there remains near 5000 to be bred common ſeamen; and the queſtion which ariſes is, by what method this ſhall be accompliſhed without making the pay allowed by the public for the ſervant, a part of the wages which cuſtom and long uſage gives to the officer. If theſe 5000 were divided into two claſſes, under proper monthly wages for themſelves, ſuppoſe from 13 to 16 as *ſea-lads*, at one rate, and from 16 to 18 under the ancient denomination of *grommets* or grown-mates, at a higher rate of wages, and advancing by this gradation, before they are rated *ordinary*, the promotion would be regular, as would be the progreſs of their knowledge of duty.

The neceſſity of the ſervice often requires a great number of landmen volunteers; but it is impoſſible theſe can be of near the value of ſeamen bred from

(*a*) At preſent, in a 74 gun ſhip of 600 men, the captain, I apprehend, has, by cuſtom or regulation, a title to 24; that is, 4 in 100; 5 lieutenants, 5; maſter, 1; purſer, 1; gunner, 2; carpenter, 2; boatſwain, 2; chaplain, 1; ſurgeon, 1; cook, 1; and in ſmaller ſhips, where there is 100 men, the captain has 4; or if there is a captain's man, that is, to make 101 men, his number of ſervants amounts to 5.

from boys. It may be found that both purpoſes can be anſwered with very little additional expence, if not a *ſaving* on the preſent mode of conducting this branch. If the whole œconomy is regular, it will advance in reputation, as it riſes in value to the public. Boys of an active genius, fit to be rendered ſeamen, now ſeek the *merchants ſervice*, where they are ſure to learn the duty of a mariner; but we all underſtand that it is alſo meant to render the *king's* ſhips, in due meaſure, *nurſeries of ſeamen*.

It muſt be obvious to every man of reflection, in a civil or military line, that the more ſimple any conſtitution is, the leſs ſubject to be loſt. Command within command, is a ſoleciſm in government. No perſon ſhould be on board of a king's ſhip, on any duty, who is not a part of the crew, and diſmiſſible from the *ſervice* only by the commander in chief, or other proper officer under him. As to the real worth of theſe young perſons, he who is growing to manhood, and promiſes a life of 20 or 30 years in ſea-ſervice, muſt ſurely be very valuable in the eſteem of the community at large.

The public intereſt is the object; and reſpecting navy officers of ſentiment, knowledge, and experience, though in ſome reſpects parties, they are the ableſt judges; and if their emoluments are provided for in a more direct way, it is to be preſumed they will judge in favour of a *nurſery of ſeamen*; and ſo far as we keep our attention awake to the intereſt of the *navy*, the deſign of the *county naval free-ſchools* may on the ſame principle appear as a moſt eligible object.

If the pay of officers, independant of *the ſervants allowed*, ſhall appear to be for the public intereſt, it will be eaſy to revert to the method which exiſted in the more early periods of the hiſtory of our navy: and brave officers of every degree will naturally wiſh to ſee things in ſuch a train, as that their dignity and emolument may keep pace with each other. There can be no danger of their wanting proper perſons to wait on them; the ſhip's company is of the nature of a *great family* under one roof.

The diſcipline of every perſon on board a ſhip of war ought to be calculated for the great national purpoſe, not only for being able to contend for the preſent hour, but alſo by a *ſucceſſion of force*, and a *recruit*, under the perpetual viciſſitude, with reſpect to the uncertain duration of life. Nothing will contribute more to raiſe the reputation of the navy, in the eſteem of the common people, than ſuch a humane and conſiſtent conduct towards their children, as may enable theſe, even in their boyhood, to afford ſome ſmall degree of aſſiſtance to an infirm or aged parent.

Good order in the conduct of our youth who are to be bred common ſeamen, ſeems to be as neceſſary as that the ſons of gentlemen, who are intended for navigators, ſhould be attended to, and proper officers appointed for the direction of them, under a ſyſtematic regulation, comprehending cleanlineſs in perſon, care of bed and clothing, and regular inſtruction in *common* ſea-

manſhip. We might thus have boys from 13 or 14, to 16, as expert mariners on board the king's ſhips, as they are frequently found to be in the *merchants ſervice:* and as inſtruction can hardly be given without advantage to the teacher, many a *petty officer* might advance in knowledge, to his honour as an *officer* and a *man*, in diſcharging this part of duty.

True policy teaches us that our care of the *poor*, is the inſtrument of rendering ourſelves *rich:* and that ſeamen in particular ſhould be bred as much as poſſible from the early part of life. This leads us alſo to be circumſpect, in regard to the health and make of every youth admitted into the king's ſhips, who by the kindneſs of heaven is to be made a *man*. The ſeaman or landman ſhews what he is, as to *external* appearance: the boy is forming to manhood.

We depend more on the ſtoutneſs and valour of our men, than merely on an ability to ſend large numbers to ſea unacquainted with duty. If our trade ſhould ſuffer any diminution, it is another cogent reaſon why we ſhould be particularly attentive to the great article now under conſideration. The age and ſtature of boys may be fixed (*a*): and let us cheriſh with a foſtering arm the genuine plants of our native Britiſh ſoil; it will exhibit the moſt brilliant proof of true ſelf-love and ſocial amity: it will prove that we ſeek the *proper* means of promoting ſtrength; and we ſhall adminiſter remedies, wherever they ſhall appear to be wanting, with probity and penetration.

If we carry our policy ſo far, as not to admit on board any of the king's ſhips any young perſon, intended for a common ſeaman, who does not promiſe to make a very ſtout man, or one who is *tight* and *active*, the *ſervice* will receive double credit. A lad of ſixteen, whoſe heart is a ſtranger to fear, is in a more fit ſtate for the upper parts of rigging than a heavy man; and as to thoſe who are 17 or 18, the regular advancement of them, on the eve of their full ſtrength, muſt in the iſſue prove ſound and ſolid policy.

Theſe ideas harmonize with the great deſign of the ſchools propoſed, whatever age a lad is taken at, between 13 and 18. There cannot be a propoſition more ſelf-evident, than the doctrine of intermediate ſtates of ſervice between a boy of 13, and a man of 18 or 19, eſpecially in *naval duty* of common ſeamanſhip, where agility and intrepidity, as well as ſtrength, are ruling principles, and *youth* the time for learning it.

In the early ſtages of our naval force there was a diſtinction, as I have already mentioned. The ſea lad had monthly wages; and the grommet, or grown-mate, was another advance of encouragement. Upon the expectation of great trials at ſea, an able commander may wiſh for a crew of able ſeamen, and ſtout men only; but this is rarely practicable, nor is it conſiſtent with the naval

(*a*) In the naval county ſchools propoſed, ages will be come at with more eaſe than it has been in London. The Marine Society uſually fixed a ſtandard: a boy of 4 feet 3 inches is 13 years old. Thoſe of the ſame ſtature, who declared themſelves to be older, were conſidered as leſs promiſing to be ſtout men: and ſuch as were diminutive of their age, if not requeſted urgently by naval officers, were rejected.

naval regulations. It is very obvious, that if youths at ſea, are upon wages for themſelves, as they are on ſhore, unleſs they are actual apprentices, it will naturally flatter the pride of the human heart, put them in a train of genuine diſcipline, and give energy and dignity to the ſervice.

The regulation of the advancement of *bed* and *clothes* to ſuch young perſons, as neceſſary to their comfort and health, will not create any great riſk to the purſer; for if the *lad*, and the *grommet*, have both regular wages, they will not be inclined to run from their ſhip, their beef and pudding: no maſter will have any intereſt in their leaving the ſhip; and being kept to their duty, there will be but little hazard of loſs to the purſer on theſe heads of advance on their wages.

The proportion of the *pay* exceeding what they could gain by huſbandry, will not only turn the balance in favour of the ſea, but the *king's ſervice* will demand a preference to the *merchants'*, and we may behold the happy effects.

The chance of prize-money in time of war, and the certainty of an ample ſupply of the beſt proviſions, with ſo much the leſs danger of being captured, ought in all reaſon to give the *king's ſhips* a pre-eminence; and in proportion as the reputation of the public ſervice riſes, the neceſſity of *preſſing men* will ſink.

In any caſe the more tenderneſs is ſhewn to the ſon, reaſon and experience lead us to think, the more ready will the father be to ſerve in the king's ſhips; and in the ſame degree as the naval ſervice obtains in credit and eſtimation, it will be coveted. A crew is now often collected in a rapid manner, by the mere force of the good opinion which common ſeamen entertain of certain commanders, who are the moſt humane and reaſonable kind of men, though the *ſtricteſt diſciplinarians*.

When officers ſit in judgment on the improvements neceſſary and *proper*, as profeſſional men of candour and experience, knowing the preſent defects, they will naturally ſuggeſt whatever may add dignity and honour to command, and ſecurity to the *ſervice*.

The thought of the *county naval ſchools* may be conſidered as ſupplemental to my labours, in conjunction with my fellow members of the *Marine Society*, and that thoſe labours have led me the deeper into the inveſtigation of this ſubject.

Whatever renders a ſea-life eligible, will harmonize with the great deſign of government and our common good. If our *ſea lads* and *grommets*, for ſo I call them, are paid monthly wages for themſelves, there will be the ſtronger reaſon for their age and quality to be attended to, and that no one of them be diſcharged but upon a *regular certificate*. This will give dignity to the ſervice in a part of late years not duly conſidered.

Our welfare depending on our ſtrength and bravery, as well as our ſkill and attention, we cannot conſiſtently forego any advantage. If the le-

giſlature ſhould adopt the *county free-ſchools for common ſeamanſhip*, it may harmonize with the naval regulations which may take place, relating to *youth*, and prove a great encouragement. Such regulations being digeſted under the deliberation of the ableſt officers, and referred to the proper authority, the ſalutary deſign of theſe *county free-ſchools* may appear the more ſtriking, as favouring our *marine force* and the riſing generation, and brightening our proſpect of the *times to come*.

To feed the fire of our youth, and lead them up to manhood with care and circumſpection, that they may preſs forward with alacrity, muſt be ever deemed a part of the wiſdom of a civilized ſtate, but particularly in the ſea line, in a country depending ſo much on the ſea as this does.

It may be obſerved, that before boys reached to manhood, in the civil line of life, our forefathers 'prenticed out *paupers* to ſerve to the age of 24 years to handicraft trades (*a*): but we have lately diſcovered that error; for although it might be neceſſary in the days of *Queen Elizabeth*, it is now found to be ſuperior policy to limit the time to 21 for *mechanical* arts: but in regard to the *ſea ſervice*, there is ſo eſſential a difference, that in time of need the king challenges the ſervice of any man's *apprentice* to ſea buſineſs, as an *ordinary ſeaman*, if he is eighteen years of age: and there is reaſon to believe that ſome ſuch apprentices have learnt ſo much in the merchants' ſervice, and in the coaſting trade, that they are nearly intitled to be rated *able*.

Our fellow-ſubjects may contemplate little ſpecimens of attention to naval concerns in the *artiſt line*, by the two ſchools which are lately eſtabliſhed near the metropolis (*b*). Though theſe do not immediately relate to my preſent object of *common ſeamanſhip in county free-ſchools*, parts of their œconomy have afforded me *inſtruction*.

One of thoſe inſtitutions is the *Maritime School*, founded upon the moſt generous principles, which properly adhered to, cannot fail of producing beneficial effects. It is intended for the ſons of ſuch naval officers as have died in the ſervice, or having large families, might avail themſelves of ſuch a *free inſtitution*, to teach one of the ſons of ſuch a family the *theory* of naval duty in the line of ſcience, under a ſtrict and moral diſcipline. If it is ſupported by a due obſervance of its rules, and the diſcipline eſſential to ſuch an eſtabliſhment, and countenanced with a benevolence correſpondent with its dignity and uſe, it may make ſome figure in our annals. It depends on a ſtrict adherence to the rules preſcribed, and the good conduct of the maſters of the ſchool. The gentlemen who are the preſent maſters (*c*) are poſſeſſed of ſo much humanity, profeſſional knowledge, and prudence, as bid fair to ſupport this object: and it is reaſonable to preſume, that naval officers of rank and condition, as well as noblemen and gentlemen of fortune, merchants and others, will reach out a benignant arm to maintain a deſign ſo pregnant with generoſity and uſefulneſs.

If

(*a*) As by Act 43d Eliz. (*b*) At *Cheſea*.

(*c*) Lieutenant *Short*, ſuperintendant; Mr. *Dalby*, mathematical maſter; Mr. *Serres* junior, drawing maſter; and Mr. *Fox*, teacher of French, &c.

If the governors and friends to this inſtitution collect a ſum for a building, on a proper ſite farther removed from London, where there may be room for all the exerciſes and amuſements of the ſcholars, bold as the undertaking is, it may give it ſtability.

The other inſtitution is an *academy* under Mr. *Betteſworth*, formerly *mathematical* maſter to the Maritime School. This gentleman receives his ſcholars upon the common principle of pay; and by his knowledge as a profeſſional man, his ſtudy of navigation, and his zeal and aſſiduity, is breeding up a number of young noblemen and gentlemen to qualify them for officers, or by the liberal nature of this education, to enable them to purſue any other line.

It might be a judicious ſtep, if a ſchool for ſuch education were eſtabliſhed near every ſea-port in the kingdom, provided it could be kept under a ſtrict *moral* as well as *nautical* diſcipline. Mathematical knowledge has great affinity with mechanics, and both confeſſedly enlarge the mind in every line of life. Our youth ſpend years in ſkimming over a Latin book, numbers of them reaping no fruit from it, when marine ſcience might give them a title to honour far beyond any they can challenge at preſent.

The *French* are attentive to their marine on ſcientific principles, with a diſtinguiſhed accuracy in every circumſtance of their nautical œconomy. We ſeem to depend more on valour, and knowledge drawn from *practice*. Were we generally more ſcientific, it were far better; for though we are all valourous, every one cannot be deep in *practice* and *experience*. Where theſe three articles unite, it muſt afford a pre-eminence.

If the proper offices go into the great object of new naval regulations, perhaps *ſchool-maſters in ſhips* of war may be recommended, on ſuch wages as may afford them a ſuitable encouragement, in behalf of the young artiſts under them: and *warrant* or *petty officers* may ſoon be charged with the duty of forwarding the landmen or boys in *their* learning of common ſeamanſhip, without which the ſcientific part cannot be of much value for war or commerce.

The *plan* recommended in theſe pages is *common ſeamanſhip*. The part connected with it, is *ſix* young *artiſts* to 100 young ſailors; the artiſts not to be *free ſcholars*, but to pay the ſchool for their board, and the maſter of it for their learning. I ſuppoſe them to have a *command* on certain days; and it is probable that thoſe who may hereafter ſerve the king, in his ſhips of war, may carry with them, as part of their crew, a number of ſuch of the *free ſcholars* as have been bred in theſe ſchools. It ſeems a prudent and conſiſtent ſtep to give them command according to their rank and condition, that they may feel their own importance, and being themſelves under command, behave ſo much the better on *duty*. And as theſe for the moſt part may be the ſons of nobles, or of gentlemen in the county, they may hereafter make a figure in the annals of our hiſtory, though it is true that they will not be in a line of education to ſhine in a ball-room.

The price of 30*l.* per ann. at which I have ſet the education of the *ſix artiſts*, may be amply ſufficient, though it cannot be made ſo low about the metropolis, nor take in more than ſimple *navigation*. If they are attentive to their learning, they may be ſoon recommended as *prepared* to act as petty officers. There is no danger of our diffuſing too liberal and valourous a ſpirit, with reſpect to ſolid naval accompliſhments, in the riſing generation.

The more effectually to ſupport a ſenſe of the neceſſity of ſubordination, I have propoſed every *tenth* of the *free ſcholars* ſhall be a *captain of the gun*, and they may be diſtinguiſhed 1ſt, 2d *company*, &c. If the captain of the ſchool ſhould find it neceſſary, he may give the captain of the gun a *mate*, to divide the *tens* into *fives*, that they may form the earlier notions of regularity and *command*.

In the purſuit of this object, thought has led to thought, and added fire to execution, 'till theſe pages are become a more copious undertaking than I at firſt intended. The more zeal it expreſſes, the ſtronger proof I hope it will afford of my reſpect for my country, and in particular for the corporation of the Marine Society, and thoſe fellow-ſubjects, of whatever rank they may be, on whom the event may depend. So far as I have gone in this work, by giving a great *outline* of the enterprize propoſed, it muſt appear that I have not been idle. The book is the produce of early mornings, and late evenings, but not without various and complicated interruptions even at thoſe hours. From the reſpective *diviſions* of the ſubject, it will be ſeen that it has been impracticable to avoid *repetitions*; and though the main ſcope of the buſineſs is interwoven with *obſervations*, theſe flowing from experience, they may be eſteemed proper.

My laſt effort was in providing the *two plates*, one of a firſt rate ſhip of war riding at anchor, the rigging being ſo numbered as to render the names of every part of it familiar: the other, a *ſection of the ſhip*, the ſeveral parts being alſo numbered with a reference to their names, bringing the vaſt and wonderful machine down to the ſtandard of a common apprehenſion. Theſe moving forts, which require ſo large an expence to maintain, we ſhould look on with reverence; and by an aſſiduous attention contribute to render them formidable, by the number, valour and quality of their garriſons. Being conſidered ſo eſſential to our honour, every ſubject, the moſt exalted in rank, and the moſt humble in condition, may be induced to exert his power to the utmoſt, each in his line, rather than reſign that ſuperiority which we have ſo long enjoyed.

How much may reſt on the *virtue* of the people, correſponding with the ſpirit and freedom of our government, is a circumſtance which, though it wears a ſerious complexion, does by no means intimidate. Whatever tends to promote uſeful induſtry, enriches a land as well as promotes a moral conduct; and if we are careful to furniſh proper employment with a view to *private* good, we ſhall give a beautiful tincture to valour and virtuous enterprize,

enterprize, in deeds of peace, advancing the felicity of our country without any hazard; all the danger being on the idle and vicious ſide.

Let us exert our powers in every form, where we entertain no doubt of the propriety of the meaſure; and ſeek for the things which belong to our happineſs. To reaſon ourſelves into a belief, that in our political capacity we are in an incurable atrophy, is in effect to prevent making efforts to obtain a remedy. The political diſeaſe has not yet made ſo great a progreſs. We have learnt what is *not good for us*: what our reſources for recovery to ſtrength and vigour may be, we have not yet tried. We ſeem to be undeceived in this reſpect, that the diſtinction of freedom of ſentiment, and a regular *oppoſition* to adminiſtration, is neceſſary to our well being as a free people. It is evident that the doctrine was as abſurd in itſelf as dangerous in its effects, and that it would ultimately terminate in deſtruction. All attempts to riſe in political ſplendour, founded on *falſe ambition*, are deluſive!

An apparent exaltation, on the baſis of avarice, or pride, is ſplendid miſery; and we might, as individuals, look with ſorrow on our political condition. If we preſerve our conſtitution, and content ourſelves with the bleſſings of union, harmoniſing in purſuits of public benefit, we ſhall find it. The means by which we muſt riſe in eſtimation with ourſelves are obvious; and the guardians of the public muſt on the ſame principles employ their talents in attaining the end we aſpire at. If we indulge an unfair, immoral or contentious diſpoſition, tending to obſtruct public meaſures, our conduct will be treaſonable againſt our own ſafety.

Difference in opinion, as diſtinguiſhed from *oppoſition*, is the genuine production of liberty and moral rectitude, and the ſagacity of men of ſuperior talents, to illumine our political horizon. But if we do not renounce the doctrine, that the houſe muſt be divided againſt itſelf in order to its ſtanding; or, in other words, that an *oppoſition* muſt exiſt, whatever the laws of moral rectitude may dictate to the heart of a legiſlator, what can be the event? Will not anarchy ultimately enſue, or a rule of government take place that will involve the whole in *power*, without appeal?

The doctrine of the neceſſity of an *oppoſition*, like that of the neceſſity of *corruption* to carry on government, after a tedious and perplexing trial, and various changes and revolutions through a longer period than the age of man, has proved to be as fatal in its effects, as abſurd in its principles: whilſt it has wounded the morals of thoſe who have contended for power, the example has unhinged ſubordination, and ſullied the pure principles on which alone a free conſtitution can exiſt in ſplendour: ſtill we may thank heaven that our political inſanity has not reached to *ſuicide*: we may yet exerciſe ſkill and prudence enough to preſerve ourſelves. To ſuppoſe the contrary, is to be abandoned to deſpair.

If we ſubdue our evil propenſities, even though it were by the inſtrumentality of the humiliation which originated in *pride*, the glory of our country may again ſhine forth. But if we ſeek for private or national happineſs on any

principle independent of *religion*, as if our political intereſt were an object in which the ſuperintendance of the great Governor of the world had no ſhare, or that virtue and vice uniformly produce the ſame effects, neither reaſon nor experience warrants the belief that our proſpect will brighten.

If in our political capacity we are now *ſhadowed*, we are not under a cloud which ought to create any terror in the minds of a brave and intelligent people: we may live to repair injuries. To ſay we *fear any thing*, after contending ſo long with ſo many formidable enemies, is not conſiſtent, nor *characteriſtical* of our nation.

Our public debt, enormous as it is, may be conſidered as a family concern: it is five parts in ſix due to ourſelves; and while our public faith remains, and the individual is wealthy, it can be no *herculean* labour to ſupport the *creditor*, on reaſonable and juſt terms, as a member of the community; and yet exonerate the *ſtate*, with all due ſpeed, as the *palladium* on which the ſafety of the whole muſt ultimately depend.

It is no leſs true, that attention to internal and domeſtic government is abſolutely neceſſary; we muſt ſhew a proper energy with reſpect to our *police*; the duties of our *clergy* and *magiſtracy* require inſpection. A moderate exertion *in earneſt* may yet give us a high rank among the nations!

To think of political redemption on any other principles than thoſe of virtue and prudence, maintained by reſolution, is darkneſs and confuſion, tending to plunge us into more difficulties. If we mean to extricate ourſelves, common ſenſe teaches us that we muſt aſſiſt each other: and if we intend to cure the diſeaſes of our body politic, we muſt avoid all *viſionary* preſcriptions, or ſuch as tend to create convulſions.

Let us encourage deeds of glorious peace, ſuch as will increaſe wealth, mend morals, and improve our ability of defence, being vigilantly attentive to the riſing generation. Let us hope to obtain forgiveneſs for offences paſt, by employing ourſelves in the delightful exerciſes which the fields of *healthy* policy and *ſmiling* humanity preſent. Thus we may engage the *mercies* of heaven; and looking forward with joyful hope, behold the reſtoration of our national virtue and renown! Upon theſe principles, with *humility* mixed with *zealous confidence*, I recommend the following pages, probably the laſt, though not the leaſt effort of a thoughtful and laborious life!

J. H.

POSTSCRIPT.

IN page 77. of the *Rules*, &c. might have been inſerted the making of packthread of different kinds, white line, or any ropes ſuited to a boy's ſtrength; but I queſtion if this could be carried ſo far as the uſe of tarred ropes, or the making cordage fit for rigging; nor is this, properly conſidered, any part of ſeamanſhip: I mention it as a means of promoting induſtry and uſeful knowledge, if it ſhould be thought proper. The ſame may be ſaid of weaving ſail-cloth, if it were found to be within the meaſure of the ſtrength of ſuch young perſons.—The more the ſcholars are employed in the great objects of furniſhing food and raiment for themſelves, the more they will act in character, and in correſpondence with the leading principle adopted in this plan, as coming moſt home to their condition; that is, to prevent the miſery of filthy garments and want of food, and to render them uſeful in the moſt valuable parts of moral, active, commercial, military and civil life.

In page 88. of the *Rules*, &c. might have been alſo inſerted ſwinging on a rope, as an amuſement for boys, but more particularly proper for young perſons who may engage in a ſea life. I ſhould have introduced the two poſts with their hooks and line, into my frontiſpiece, but was apprehenſive of rendering it leſs worthy of attention by crowding it, or making a falſe arrangement of objects.

Since writing the foregoing GENERAL REMARKS, I have further to obſerve, in relation to the preceding page xvi. concerning the *Maritime School at Chelſea*, that it appears to be an object from whence good may be derived, being a ſpecimen of an undertaking for the promotion of nautical ſcience; and I find myſelf ſupported in the opinion by many officers of rank and condition. But as I never intereſted myſelf in this object upon any other principle than doing thoſe a kindneſs, to whom it might be uſeful, and whoſe ſituation might induce them to avail themſelves of it, ſo I conceived that upon this principle only it could be conſiſtent with the dignity of perſons of high rank and condition to take it under their patronage. The original deſign was purely beneficent; it is, therefore, with the greater ſatisfaction I can mention, that the Governors are determined to ſupport *ſtrict diſcipline* in the ſchool, and have come to the following reſolution (*a*):

" RESOLVED,

" Not to admit of any more ſcholars with PAY FOR THEIR BOARD AND SCHOOLING, but confine the object to the ſons of ſea officers who have died in the ſervice, or ſuch as, having numerous families, gladly avail themſelves of ſo generous and honourable an inſtitution."

(*a*) May 13th, 1783.

And to this *reſolution* is ſubjoined the annotation as follows:

" In conſequence of this reſolution, the Governors revert entirely to the firſt intention of making a free-ſchool; meaning to be inſtrumental to the happineſs of the parent, and the future fortunes of the ſon; flattering themſelves alſo, that, by the liberality of their fellow-ſubjects, they ſhall be enabled to procure a convenient ſite, and build a proper ſchool, by which means they may take a greater number of ſcholars than their preſent pecuniary ability will allow of.

" There is already received a number of ſcholars, the ſons of officers under the deſcription above-mentioned; and others of the ſame claſs are frequently offered, who call for all the tenderneſs of parental affection, and manly regard to the memory of the brave (*a*).—It may therefore be hoped, that the firſt officers, and the governors in general of this ſchool, will take an active part, and while they propagate the knowledge of this determination, and ſolicit the contributions of their friends, that this Plan, now reduced to ſo plain and ſimple a propoſition, of ſo generous a complexion, may give proof of genuine patriotiſm, and add ſplendour to the exerciſe of our national kindneſs and humanity to thoſe who deſerve ſo well; and, as far as private benevolence extends, promote the honour and ſubſtantial felicity of our country."—There has been accordingly, ſome pains taken by perſons of the firſt character, to render this object a foundation-ſtone for ſcientific improvement on ſhore, in addition to what may be done on the great deep; and ſo far raiſe ourſelves in our own eſteem.

But whatever the fortune of that ſchool may be, we may think ſeriouſly of the execution of the propoſal for *county naval free-ſchools* for the object of diffuſing the knowledge of common ſeamanſhip, as one of the moſt eſſential means of increaſing our national power, in a way that harmonizes with the liberty, of which we are ſo juſtly tenacious. Let our conduct correſpond with our principles, and the propoſal for the *county naval free-ſchools* will operate in its proper degree to advance our *freedom* and *ſafety*, our *power*, *intereſt*, and *dignity*, as a nation. View it in what light we may, it ſtands emblazoned with equal policy and national character. It may do a great good, with a little money; and therefore it ſeems as proper and neceſſary, for every county to make the trial, as it may be advantageous to the common intereſt.

In the mean while, we may look higher, and adminiſter a ſafe remedy for our political diſeaſe at home, by ſubſtantiating the property and income of individuals, whether in land, houſes, money, place, or penſion. Their nominal value, created by the vaſt augmentation of the national debt, is not a true ſtandard: it has a baſe alloy. If we take certain kinds of property by a gradation of taxation, that no individual may be diſtreſſed, the *parts* being reſtored to health, will make a *vigorous whole*. Let us give energy to government, and there will hardly remain a ſhadow of danger!

(*a*) Propoſed not to keep them beyond the age of 14, and admitting them near 12 with a certain degree of knowledge of arithmetic, ſuppoſes the education may be ſufficiently finiſhed in 24 to 30 months.

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INTRODUCTION.

THE object of the plan, propoſed in theſe pages, is of ſo popular and benignant a nature, it can hardly fail of meeting with marks of reſpect from all kinds of perſons. Thoſe who ſee how much the welfare of the nation depends on the riſing generation, and the mode in which our poor are now educated, may be glad to ſhew attention to the labouring part: for if they can be ſo inſtructed, as to contribute, in a direct manner, to the riches and alſo the ſafeguard of our country, the candid and diſcerning, examining this deſign with care and attention, may give it their ſuffrage.

The common notion is, that no perſon can learn Seamanſhip without going to ſea; and, ſo far as it relates to the perfection of a mariner, it is true: the ſea is the proper place. But there is a certain degree of knowledge which may be acquired, in the duty of a common ſeaman, of more uſe to him as ſuch, than the theory of navigation generally is to young artiſts, when applied to practice.

The reader will judge of the propriety of this plan: in the mean while I will venture to ſay, that a poor boy, being ſtrictly attended to, on ſhore, may catch more knowledge than on board a ſhip, except by the force of time; or when trained by a kind maſter, who takes delight in giving him inſtruction as a *ſeaman*.

Our object is to examine in what manner young perſons may be taught, ſo as to facilitate their learning ſeamanſhip ſo much the ſooner after going to ſea, and becoming expeditiouſly, what we properly denominate *able ſeamen*.

If by any judicious application of ſkill and induſtry we can eſtabliſh nurſeries, in time of peace, rendering our country more maritimized, and giving our fellow ſubjects more honourable impreſſions of a ſea life, than is vulgarly entertained, it will be an acquiſition of importance to us. When we ſhall be again called to arms, on the great deep, we know not!

If we make a proper election of young perſons of firm and vigorous conſtitutions, and docile diſpoſitions, there can be no doubt of their retaining a remembrance of the mechanical part of what they learnt

at ſchool, and conſequently be the more inclined to ſerve the king or the merchant.

To act in character, we ought to diffuſe a naval turn through every claſs of the common people; and by this means, encreaſe our numbers ready to try their fortune on the great deep. If, in proceſs of time, we can, by any ſuch trial, prevent, though in part only, the untoward and expenſive neceſſity of preſſing men, or compelling them to ſerve the king, ſo far we ſhall do our country, and the men themſelves, an eminent ſervice.

The ſea may thus become more familiar; and a ſea life be more univerſally approved. We give the freedom of towns corporate to thoſe ſeamen who have ſerved a certain time at ſea, in the king's ſhips: we give bounties on entrance: we give prize-money; the beſt proviſions; and good wages: notwithſtanding this, the gallant officer is often obliged to enter into dangerous frays, and fight *for men*, in order to fight *with them*.

Let us encreaſe the numbers of our ſeamen, by teaching them to live comfortably by ſea or land: let us ſtrive to render all our ſea officers as conſiderate as poſſible, in regard to ſober, moral diſcipline, and the healthineſs of ſhips; and the ſea-ſervice, already much improved, will every day wear the more pleaſing aſpect.

Our inſular ſituation renders even the rolling of the waves againſt our chalky cliffs a kind of muſic to us, more congenial than it can be to a people whom Providence has placed on great continents. If every man, or at leaſt every labouring man, amongſt us, were to acquire a naval taſte, and a glorious contempt of danger in buffeting the elements, it would advance our intereſt and renown. This is already a kind of characteriſtical mark of our fellow ſubjects; and if it were not ſo, we could not have reſiſted ſuch hoſts of foes, as ſo lately armed themſelves againſt us. To give all our youth as early impreſſions as poſſible, of this part of the benefit and honour which may be derived to their country, ſhould be invariably our favourite object.

In the great view of political intereſt, we may conſider,

1. That the riches of a country conſiſts chiefly in the number of induſtrious and labouring ſubjects.

2. That if ſuch people can gain their bread by ſea and land, they become doubly valuable, as the inſtruments not of plenty only, but alſo of commercial power, and military ſtrength.

3. That the number of people which has been uſually employed at ſea in time of peace, both in the king's and the merchants ſervice, hardly exceeds half the full number neceſſary in time of war for manning his majeſty's fleets only.

4. That, properly managed, the deſign now referred to us, may be conſidered as a branch of the moſt ſalutary *police*, by preventing *evil*, as well as promoting *good*.

5. That the choice of the boys received into theſe ſchools, may depend partly on their condition, as expoſed to danger from their daring tempers, which may ſubject them to become victims to the laws; and yet the leſs they are already tainted by evil habits, the leſs dangerous they will be to other ſcholars: this is a circumſtance common to all ſchools, but it ought to be as carefully guarded againſt as poſſible.

6. That it is probable ſuch inſtitutions will diffuſe the ſtronger naval ſpirit through theſe realms.

7. That by receiving a ſucceſſion of ſuch young perſons, well grown for their age, and of ſtrength of limbs, into the ſchools, they may, in the iſſue, prove a generation of brave, ſtout, and able mariners.

8. That the choice of either ſea or land ſervice, being offered to them, it will give life a ſweetneſs and energy, which a ſameneſs of purſuit would never accompliſh.

9. That many, obliged to ſeek their bread at land, at ſetting off in life, may incline to the ſea, in time of war. The train of induſtry and activity in which they are bred, will fit them for any part of life ſuitable to their ſtation.

10. That theſe ſchools can hardly fail to mend the morals of many who are now expoſed to the miſeries of ignorance, lazineſs, and penury, and conſequently may be of great ſervice to the community.

11. That if the ſcholars are kept to their duty, and nothing exacted beyond their ſtrength, to hurt their health, or diſcontent them, they will demonſtrate how early boys may become uſeful, in a degree highly ſuperior to what is vulgarly imagined.

12. That the great out-lines here drawn, are intended as a clue to the object, and to aſſiſt thoſe who may incline to accept it, or may attempt a more finiſhed enterprize.

13. That the building a ſchool, and rendering it convenient, will be the capital charge;—and this need not exceed £. 2,500 to £. 3,000, according to the facility of providing materials.

14. That in a few years it may be hoped every county-ſchool will be carried on at a very moderate expence, in addition to the pro-

duce of the ground; and in proceſs of time many ſchools may be ſo endowed as not to require much aid from caſual ſubſcriptions.

15. That whatever land is obtained, if it is not contrary to the ſpirit or intention of the mortmain act, or any other law now in being, it may be ſecured. And for ſo uſeful a purpoſe, if neceſſary, there may be ſome clauſes enacted, favourable to the deſign, particularly when crown lands are ſold.

In regard to the naval genius as well as policy of the nation, a conſiderable advantage muſt ariſe, equally beneficial and productive of a pleaſing exerciſe of humanity. The eſtabliſhment of ſuch Naval Free Schools, in every county, by ſuch ſmall portions of waſte land as one hundred acres, devoted to ſo ſalutary a purpoſe, may cheriſh a generous emulation, who ſhall excel, and incline us the more ſteadily to the maritime intereſt.

That theſe boys may be brought to a knowledge of agriculture and manufactory, with the greater eaſe, as the naval part of their education will be their amuſement.

The implements of their huſbandry and gardening, in aid of the plough, will be ſuited to their ſtrength, avoiding a ſtubborn ſoil: and with proper aſſiſtance, boys may be eaſily brought to cultivate 5000 acres: and reckoning each boy to be three years; in 50 ſchools, the number educated in 18 years would be 30,000. If the half part, grown to a medium of 21 years old, inclined to the ſea, it would be a great acquiſition of naval ſtrength.

As to the quantity of theſe 5000 acres of land, compared with the 8 millions of acres ſuppoſed to be uncultivated, it bears only as 1 to 1600. In this view, though the land is an inconſiderable object; it may be rendered highly tributary to *police*, inſtructive to the poor, and beneficial to the ſea-ſervice.

If we conſider the judicious private munificence diſplayed by our fellow ſubjects, on many occaſions, both in peace and war, this propoſal wears the more pleaſing aſpect, at this time. Whatever we do in the improvement of our land at home, in effect enlarges the boundaries of our iſland, and ſecures our exiſtence on the ſtronger baſis: but if it alſo improves the morals of ſo many young perſons, we may, by the force of their example, ſave tens of thouſands of ſubjects, and be inſtrumental to their being of the moſt important ſervice to the community.

If

If we ſhew an example, by giving pious as well as uſeful inſtruction, it may help to reprove thoſe who neglect our youth, as is often done, in a manner that common policy revolts againſt.

It is moſt evident, that our reſources, for the ſupply of our armies and navies, muſt be from our fields, rather than our pavements: and it is as evident, that our exiſtence, as a nation, depends on ſuch reſources.

Great towns are ſometimes ſcenes of great miſery, eſpecially among the lower part of the inhabitants, and ſuch as are bred up in idleneſs; and this unfortunately happens to be the caſe with large numbers, partly from our cuſtom of neglecting children. Deſerting the breaſt of our common parent, the earth, they have no means of drawing a ſubſiſtence from the ſpade, or the hough; and, they will not draw it from the knitting-needle, nor the ſpinning-wheel. Thus I have known many parents importune for charity, whoſe children were arrived to 8 years old, up to 13 or 14, and not gaining a penny a day. From their *ſituation*, they could not cultivate the earth; and being unaccuſtomed to labour in any kind of manufactory, they became totally uſeleſs. If it were not for the proſpect of their forſaking ſuch idleneſs when ſent into life, it might be better for the community if they were dead. This is an evil which requires a ſerious inveſtigation.

Thoſe who provide the ornaments of life, gratify our fancies; though ſuch gratifications often corrupt our hearts: but the generous hand of the huſbandman, is neceſſary to every one, to the infant who is not arrived at ſtrength, and to the aged who have outlived it.

We gain our bread by the huſbandman, and manufacturer; but we defend it by the mariner and ſoldier; whilſt navigation is the inſtrument of opulence derived from foreign trade.

Nor ought we ever to forget that the ſea ſurrounds us; and that our inſular ſituation invites us to be attentive to every rational deſign, tending to promote naval ſtrength, both in our civil and military capacity.

In theſe later times, the conteſts of nations ſeem to be, who ſhall have the largeſt portion of commerce: for this they provoke each other to arms; acting as if the earth were too narrow for the gratification of their deſires; and the more vain the deſire, the greater is their inquietude,

It is our fortune to live in the neighbourhood of an unquiet nation, particularly inclined to war, their commerce being generally made subſervient to hoſtile enterpriſe, more than we make ours; ſometimes they derive an advantage from this principle, drawing us into the heavier expence, by protracting war, whilſt we make our exertions by more regular gradations.

Their conſtitution, and numerous nobleſſe, joined to the vivacity of their people, the voluptuouſneſs of their higher claſſes; and our departure from union and ſimplicity of manners, occaſion frequent and fatal diſturbances of each other.

In the mean while, our nation can in general be no object of terror to the princes of the continent; but our neighbours, having vaſt armies, juſtly create alarms; eſpecially when they aſpire at giving laws by ſea as well as land.

As a commercial ſtate, our freedom on the great deep depends on naval ſtrength: the fortunes of our merchants ſtand on the ſame baſis: our general preſervation, and our honour, are linked in the ſame chain. Conſequently, from the moment we ſubmit to receive laws at ſea, or crouch for the liberty of purſuing our proper calling, as iſlanders, or as merchants, we muſt ſink low among the nations, if we do not, in a political ſenſe, forfeit our reputation.

It is ſo much our proper province to carry on traffick, by which other nations are enriched as well as ourſelves, that, if this is impeded, we may with propriety ſay, *our occupation's gone*. From this principle we derive a ſuperior title to naval power; and let us conſider how we may employ *every means* that reaſon and experience warrant, and our ſituation admits of, to maintain ſuch power.

It is hardly poſſible for the leaſt inſtructed not to know how intereſting the growth and preſervation of our ſeamen is to us. The riches of all countries conſiſt in ſubjects who are uſeful to each other: and no people are of greater uſe to us than ſeamen; therefore, this claſs ſhould be conſidered as a primary object. Thoſe who *may* be early bred to the ſea, merit a peculiar conſideration; and, if they can be rendered capable of maintaining themſelves on ſhore alſo, they may become doubly numerous and doubly valuable.

The propoſal before us wears a pleaſing aſpect: it is calculated to breed up young perſons to be uſeful in *three* of the moſt important

branches of industry, in order to put them in a capacity of getting their bread by either; it being supposed that so is not in the nature of things, that all the purposes of war and commerce can be answered, unless seamen are occasionally employed on shore: we cannot find British seamen, beyond the number that is bred by us, and really exists.

The design before us, carries with it the strongest marks of encouragement to seamanship; and, if it is considered only in this view, it may be grateful to those who understand what belongs to the welfare of their country, or are anxious for the honour of it.

And why should not our groves, and lawns, and rivers echo the joyful sounds of *seamen?* As to the youth who may be the inhabitants of the schools proposed, nothing can be more consonant to our *police* and *humanity*, our domestic economy, or our moral discipline. How easy a task may it be to inspire our youth with wishes to signalize themselves whenever they shall be called into action at sea!

There can be nothing romantic in the idea of living by land or sea occasionally. Every child knows, that all men bred to the sea, acquiring the means, chuse where they will live. Let their proper occupation be to explore the deep, but they must occasionally live on shore. The number who live on shore, on the pittance they have acquired, or acting as mechanics or labourers after a war, is always considerable. Happy it is when the mariner can turn his hands to useful employment by land and sea.

We have not yet any young persons regularly bred in the manner proposed by those schools: but the idea is not the less practicable to be carried into execution. They will be taught to shew regard to their own interest, by learning how to render the land tributary to their support, by the labour of their own hands; and to regard the sea as a part of our common empire.

As the directors of the respective schools find able and honest *husbandmen*, they may teach these boys to be very serviceable to the community, in the great article of agriculture, whilst they learn to be seamen, ready to exercise the knowledge acquired, whenever they are invited to try their fortunes.

And will it not afford great joy to the liberal mind, to be instrumental in executing a plan formed to encourage youth in both pursuits? If it were practicable for us to be all seamen, as well as husbandmen, our security, as well as our national importance, would receive an incredible degree of force.

As

As Illanders, we ſhould aſpire at the higheſt reliſh of the ſea, whatever our occupations on ſhore may be. The ſcholars in queſtion, being taught to raiſe their aged parents heads, by ploughing either the fields or the waves, will guard the watery frontiers of thoſe very grounds which they have rendered fruitful by their own hands.

Nor is this the only object in view. The good order and œconomy of life and manners intended to be introduced, under the auſpices of the moſt reſpectable part of a county, cannot fail of adminiſtering to the political relief and ſervice of our country.

The governing part being ſo delegated, that variety of opinions may not create confuſion, whilſt the object is new and untried, the conſtitution of theſe ſchools may be eaſily rendered ſuch as will ſupport a diſcipline, far ſuperior to the common run of ſchools; where the maſters are intereſted to flatter the parent: whilſt the *breakings-up*, and falſe indulgences taint the infant mind before it has received any fixed principle.

Though ſome of theſe poor boys may have received diſadvantageous impreſſions before they come into the ſchool, yet, being conſtantly employed, it will correct the evil. If the *captain of the ſchool* is a man of ſentiment, being officially a diſciplinarian, he will impreſs a ſenſe of duty, and render them as faithful ſubjects as can be imagined.

This plan will, I hope, appear to our diſcerning fellow ſubjects, ſo fair and intelligible, and tending ſo much to cheriſh virtue in the perſons of deſerving youth, that they *will* try its efficacy. Deſerving they certainly will be, if they learn to act in a double capacity, and are qualified to acquit themſelves with propriety.

It may be a queſtion, whether a ſtate is threatened moſt with miſchief by the ferocity which ariſes from ignorance and want of inſtruction; or from the unprincipled minds of any number of the ſuperior claſſes, nouriſhed by voluptuouſneſs, and falſe ideas of pleaſure, and the want of that moderation which is eſſential to internal peace and union.

Let us make a generous effort to reconcile two objects, as eaſily admitting of harmony and mutual benefit, as our landed and commercial intereſts. Let us try if we can give ſome of our young countrymen ſuch teſtimonials of their induſtry, and diſpoſition to bravery, as may offer a more charming view, than the moſt delightful villa in the three kingdoms.

The

The certificate which may be given them when diſcharged from the ſchool, of their knowledge, abilities, and good behaviour, will operate in favour of both civil and military virtue, and militate againſt the phrenzy of prophaneneſs which unhappily predominates, as if it were a malady inſeparable from our clouded hemiſphere. Such a certificate would certainly be a valuable document, through the whole courſe of the lives of theſe ſcholars.

Let the poor peaſant be made ſenſible, that he lives in a country where every ſubject is eſteemed valuable, in proportion to his labour and deſervings in favour of common good.

The right of commonage, for ſo limited a quantity of land, might be yielded on ſo popular a principle as the ſchools. The moſt indigent inhabitant will have a fair chance of ſeeing a ſon educated profitably to himſelf and his country. The advantages of tillage conſtantly enrich a neighbourhood, as is proved every day in unnumbered inſtances; as the very pavements in great towns civilize their inhabitants.

Perhaps ſomething further of moment may be built on this foundation *. There can hardly be a doubt, that if a great number of counties ſhould not ſet off together in building ſuch ſchools, one begun may ſoon be followed by another. Every county may have ſomething peculiar to its own ſituation, and different opinions prevail concerning the mode of execution,—but the great out-line given in theſe pages, I hope, will at leaſt demonſtrate the philanthropy of their author, and his ſincere regard for his country, the felicity of his ſovereign, and the contentment, ſafety, and honour of his fellow-ſubjects. Whether his life, in his advanced years, and precarious health, will be protracted, to afford him the pleaſure of ſeeing many ſchools raiſe their benignant heads, is doubtful: but *hope* is the food of the ſoul and the comfort of the heart, and he may reſign his breath the more calmly, for having ſuggeſted the thought of the good propoſed. Nor ſhould he forget his friend, who has aſſiſted with his zeal as a friend to mankind, by his ingenuity as an architect †.

Much may depend on the generoſity of land owners, according to the tenure and quality of land, to encourage a proper liberal ſubſcription

* See Appendix, relating to Seamen.

† Mr. S. Wyatt.

[10] ſcription for the purpoſe, in the reſpective counties. Thoſe who do ſo beneficent and popular an act, will make a pleaſing offering to God and their country. The leſs opulent, may be equally generous, and, contributing as Providence ſhall have enabled them to do, ſhew forth their love for the preſent generation and poſterity.

It is preſumed the mercantile intereſt, which is deeply concerned, will induce the commercial world to promote the deſign, as the money may be depoſited, and divided equally among the counties which begin within a certain time, as far as the ſubſcription may extend.

RED LION-SQUARE,
FEB. 1783.

Jonas Hanway.

N. B. I have left the margin of the following pages for any remarks or improvements which the ingenious or experienced may be inclined to make.

RULES

RULES and REGULATIONS

FOR THE

COUNTY NAVAL FREE SCHOOLS.

RECOMMENDED TO CONSIDERATION.

GOVERNMENT.

INSTITUTIONS of this kind are generally formed by the election of a Preſident, Vice-Preſidents, Treaſurer, Committee, and Secretary, or Clerk. But it generally happens, that the more numerous the directors or officers, the more confuſion is created. Preſident and Vice-Preſidents are often little more than names; but this is not good policy, nor good ſenſe, as it renders the firſt characters inſignificant, and throws the government into the hands of perſons of much leſs power, and probably not ſo well informed; and, when the ſubſtituted authority depends on great numbers, much time is generally loſt in fruitleſs debate.

It is well known, that in the eſtabliſhment of ſuch inſtitutions, events are proſperous or adverſe, as the genius and powers of one or two perſons prevail. The one who firſt propoſed, underſtanding his own meaning; or the few who take up the idea, in the earlieſt ſtages of the enterprize, cheriſhing it in their boſoms as a favourite child, generally nurſe it to maturity. If theſe are moderate in temper, polite in manners, and intereſt themſelves for the object, they will naturally be zealous

in the purſuit of it; and being men of character, there can be no danger from them.

But ſtill there muſt be freedom in election, as well as perſons of dignity and character to look up to. If the propoſal in queſtion meets the ideas of our fellow-ſubjects, I conceive that the ſubſcribers to the reſpective ſchools, in the ſeveral counties, will find it moſt conſiſtent to chooſe twenty-one perſons, or ſome ſuch number; and theſe again to chooſe nine out of their own body: and theſe will appear with the more dignity, and intereſt themſelves the more, if their office is made not annual, as uſual, but *triennial*.

If any one of the nine ſo choſen declines the office, the remainder may chooſe another in his place, and the ſame in caſe of death.

But to render the conſtitution the more unexceptionable, two of the ſix Vice-Preſidents may go out annually, and two new ones be choſen in, out of the eleven, or remaining part of the twenty-one. This may be done by the majority of the nine, or as names ſtand in alphabetical order; or, what may be more conſiſtent, that thoſe whoſe convenience it may leaſt ſuit to take the charge, ſhould reſign to thoſe who can attend, and make a rotation as friendly as it is made by cuſtom, in many other well-regulated inſtitutions.

Union in councils may thus take place, and the object be the more regularly conducted. The Preſident, Vice-Preſidents, Divine, and Treaſurer, may thus form a regular government, free of all complexity. Every ſubſcriber, being inclined, may eaſily ſee how the object is conducted.

The

The parade of numerous committees, and general courts of ſubſcribers, have ſometimes a tendency to deſtroy their own handy-work.

But if any number, not leſs than ten, of the ſubſcribers, deſire the Preſident to call a general meeting of ſubſcribers, mentioning the reaſon of their requeſt in writing, this may form a part of the free conſtitution.

It is common for Preſidents and Vice-Preſidents, though annually choſen, to be continued, out of reſpect to the dignity of the perſons or office; this happens frequently when they do little or nothing in the executive part; but in the caſe before us, they may preſide and govern, as an object in which the welfare of their country is materially concerned. The Preſident, or ſome of the Vice-Preſidents, ſhould be men of buſineſs, and a part of them ready at hand, and keep an eye on their object. This, one would imagine, might be eaſily contrived, by thoſe noblemen and gentlemen who live a great part of the year at their ſeats in the neighbourhood.

When the government of ſuch an inſtitution is put in a regular train, and accounts are made up *quarterly*, as they ought to be, the officers who are on ſalaries will render the conduct of the buſineſs eaſy and familiar, with the aſſiſtance of good counſel and good example, to keep them upright.

Proper naval officers, fit to be Captains or Maſters of theſe reſpective ſchools, muſt be ſuppoſed men of principle, and zealous for their honour; and on their conduct and ſupport of diſcipline, more will depend than on any other circumſtance.

The great out-lines I am now marking out, correſpond with the experience of a number of years of labour, in ſuch kind of voluntary public ſervice.

Whether the object be ſituated in a great city, or more remote from the buſtle of the world, as theſe ſchools will be; the difference, with regard to a mode of government, cannot be great, except that in large towns people aſſemble more eaſily, and make ſuch objects an amuſement. The advantage muſt ever be on that ſide where there is the moſt ſimplicity in the form of the power of directing: and it is more eaſy for a few to know what ſhould be done, than for a great number.

Let us then ſuppoſe the government of theſe ſchools will be generally veſted in the following officers:

1. A Preſident,
2. Six Vice-Preſidents,
3. A Divine,
4. A Treaſurer,

with equal powers; except that the Preſident, when preſent, takes the chair, and has a caſting vote, when there is an equality of numbers, including himſelf; and, in caſe of the Preſident's abſence, the Vice-Preſident whoſe name ſtands firſt in the alphabet, or as may be amicably agreed, to take the chair.

Any two of the nine to form a committee; the power of ſuch committee being marked out: and that the buſineſs may go on, if only one attends, at the time appointed: he may have the power of directing in certain matters.

For

For the greater ſatisfaction of the ſubſcribers, all the accounts of expences and ſtores ſhould be made up and balanced quarterly, and may be publiſhed. The danger of long accounts being removed, there is little room for any jealouſy.

Long experience has proved to me, that this expedient of *ſhort* accounts makes *long* friends, and keeps all in admirable order. If any thing is amiſs, it can hardly carry a community out of its depth, as we often have ſeen done by *long* accounts, and an overweening confidence.

OFFICERS ON WAGES PROPOSED.

2. The Maſter of the ſchool, under the title of *Captain* of the ſchool.

2. A petty Officer, who is alſo to do the offices of Boatſwain, Gunner, Maſter at arms, &c. as he may eaſily teach as much as is neceſſary.

3. A Steward, in whoſe duty is comprehended accountantſhip for all proviſions, cloathing, and ſtores.

4. A Huſbandman, who may be equal to the taſk of teaching agriculture.

5. A Ploughman, under the Huſbandman, to aſſiſt in teaching the ſcholars, and work with them.

6. A Manufacturer, knowing how to direct in ſuch articles as may be required of him.

7. A Matron, ſerving alſo as a nurſe.

8. A female ſervant or two under her.

9. A Cook, male or female, as may be thought moſt proper.

Theſe Officers to be choſen by the Preſident, Vice-Preſidents, Divine, and Treaſurer, or the majority of them.

Each of theſe ſervants, ſo choſen, ſhould have full and ample inſtructions for their reſpective duties, and ſhould be called upon, at leaſt once in a year, to read them in the preſence of the committee, that they may judge how far the letter and ſpirit of them have been kept up to. And if any part is found to be abſurd or impracticable, it ſhould be amended and brought to the ſtandard of experience.

QUALITY OF THE PRESIDENT, VICE-PRESIDENTS, DIVINE, AND TREASURER.

To give dignity to theſe eſtabliſhments, the Lord Lieutenants of the reſpective counties may be invited to accept of the preſidentſhips, provided they are reſpectively conſulted what active part they will take, or what countenance they will ſhew. The name alone may not be adequate to the aſſiſtance neceſſary.

It is probable ſome of the Lord Lieutenants may have it in their power to provide proper ſpots of ground, or to aſſiſt in obtaining them.

The land appropriated may probably be in the domain of a nobleman or gentleman, who, in caſe of the choice of the Lord Lieutenant as Preſident, may accept of being a Vice-Preſident; or on the failure of the Lord Lieutenant,

or his moving, may be President, though the land, being appropriated by grant, leaſe, or otherwiſe, would be accordingly devoted to the ſchool.

It might give dignity to the ſchool, if one of the Vice Preſidents were a juſtice of the peace, being a man of a liberal mind, and a gentleman of fortune in the neighbourhood. This might add to the good order and diſcipline propoſed, as well on the ſpot as the neighbourhood; and, by his good advice he might promote the eſtabliſhment.

I have ſuppoſed that due care would be taken to avoid a number of ſuperfluous officers, that no idleneſs nor contention may ariſe from the want of employment, or any other cauſe.

Every perſon, being a ſubſcriber, and occaſionally viſiting the ſchool, and making ſuch obſervations as occur to him, if worthy of communication, the Captain may be ordered to make report of ſuch obſervations.

COMMITTEE.

When the Committee meets, the Captain may act as Secretary, in minuting down the reſolutions which may be taken, in a minute-book, kept for that purpoſe. The limits of their power may be conſidered; for if two members may compoſe it, ſuch power ſhould be reſtricted.

THE DIVINE.

If ſuch an officer ſhould be thought proper, diſtinguiſhed under that name, it may be preſumed, that a man of learning, being of ſo

honourable and important a profeſſion, may be of eminent ſervice. He may not only promote piety in the ſchool, but recommend it, on all proper occaſions; and under his eye the religious part may be the more attended to in the neighbourhood. Having experienced of the world, and read in men, as well as books, he may be aſſiſtant in promoting the eſtabliſhment in the ſame degree as he is eſteemed in the world; and, being a coadjutor to the Preſident and Vice-Preſidents, and ſtanding on the ſame ground as to his vote, he may prove an able counſellor on all occaſions.

It is not ſo probable that the acting miniſter of the pariſh adjoining, as that ſome higher dignitary in the church, will be choſen as a Director; but, in caſe the Divine ſhould not be able to attend often, the good correſpondence of the neighbouring clergymen may be of ſervice, to create in the minds of the ſcholars reſpect for the Clergy.

Nothing ſhould be omitted that can raiſe the ſchools into reputation for moral and religious, as well as political œconomy, which depend on each other.

THE TREASURER.

This officer ſhould be a perſon of diſtinction, and converſant in accounts, that he may ſuperintend the accounts of the Captain and other officers; and ſee them made up and balanced quarterly; that no more money than is proper, may at any time remain in the hands of any one of the officers.

If there be more in cash than is neceſſary for the current expence of ſix or twelve months, he

he may be directed to invest it in the public funds.

The method adopted in several institutions where I have been Treasurer, is to deposit the money in the hands of bankers; and not to draw any out, but at a meeting in committee, and only for the current service; and in that case the drafts to be signed by *three*, the Treasurer always to be one of them.

A Treasurer by such means is freed from any charge of moment; and paying off all that is due every quarter, an institution is continually master of its own accounts and expences; and can never trespass but with its eyes open.

He must have a collector, who is to give competent security, and to deposit, as he receives. In London we give 5 per cent. on the receipt of *annual* subscriptions: for larger donations, as may be agreed.

THE CAPTAIN.

The Captain of the school being master of his scholars, as schoolmasters usually are, must have ample powers delegated to him, that he may act with energy and effect: and, as much will depend on his prudence and discernment, as well as his professional knowledge, he should be a man of understanding, of a calm, steady, persevering temper, with a fund of patience and good-nature. He must carry the stricter command, as his duty is an emblem of naval as well as civil discipline. For though the scholars may become very useful to husbandry, and some may turn out good manufacturers, and in

theſe views the object may be deſirable, yet is he not to forget, that teaching ſeamanſhip is the primary motive to the eſtabliſhment of theſe ſchools.

Whether this officer ſhould be a married man or not, may depend on the family that follows the candidate. A number of young children might take up too much of his time, or make an inconſiſtent mixture of pupils, or ſubject the ſchool to expence.

To keep up to the idea of a ſhip, he ſhould rather be a batchelor or a widower. But as the married man gives the beſt ſecurity to the community for his good conduct, a fit perſon in that ſituation might be a candidate.

Not to be ſubject to be called upon to ſerve the King, without giving ſome notice, he ſhould have a permiſſion from the Right Honourable the Lords Commiſſioners of the Admiralty, to accept the charge of Maſter to the ſchool; and be excuſed ſerving in time of peace: for I ſuppoſe him fit to ſerve the King in war, or he may not be ſo fit to ſerve the ſchool*. He ſhould not exceed 45 to 50 years of age.

He muſt not only be veſted with ample powers to keep the ſcholars under proper diſcipline, by ſuch threats and promiſes as he finds

* If he ſhould require to be diſcharged from the ſchool, as may probably happen in time of war, another officer muſt be choſen to ſupply his place: And it is to be preſumed that a proper perſon may be found. Some there will be who are maimed, or more advanced in years, yet able for a *temporary* ſervice to the ſchool, though not equal to the duties required in the king's ſhips. In this view there can be no reaſon to dread the want of Maſters for theſe ſchools.

finds neceſſary †; but likewiſe ſee that all the officers do their duty, according to the beſt of his knowledge ‡. He muſt have an attentive eye to the induſtry, religion, and morality of the ſcholars,—their hours of prayer,—meals,—hours of riſing,—reſt,—diſpoſition of time,—and keep regular accounts of proceedings.—He is to be particularly attentive to that part of the education which relates to a ſhip, and the duties required at ſea; with the Petty Officer's duty of teaching the free ſcholars the names and uſes of the different parts of the rigging, ſails, blocks, rudder, anchor, cannon, compaſs, fire arms, &c.

He is not to be abſent from the ſchool without permiſſion from the Preſident, or one of the Vice-Preſidents.

He is to keep a fair liſt of the ſcholars, in a book, and frequently to muſter them, and repreſent to the Committee, if any are abſent, or behave in any manner materially faulty.

He is to ſee that the ſeveral officers do their duty; that there may be no irregularities among them, or the ſcholars; and that all fire and candle be carefully extinguiſhed at night, at a certain hour; that which he may burn in his own apartments at a different hour.

He is to keep a general account of the expences of the ſchool, and produce the ſame monthly; and ſee that all accounts be made up and

† Nothing ſhould be recommended to him more ſtrongly than ſolitude for the refractory: a few days in this ſituation, with a ſpare diet, will ſoon bring down the ſtubborn or the lazy, and a proper room is propoſed for the purpoſe.

‡ The Captain may not know much of agriculture or manufactory, but he can ſee whether others attend to their reſpective duties.

and balanced quarterly, for the inſpection of the Committee.

He is to have a particular regard to the Petty Officer, and the Steward, the Huſbandman, and Manufacturer; that in the diſcharge of their duties, nothing be loſt for want of its being kept in good order, and nothing embezzled.

In the language of the naval inſtructions, it may be ſaid, that the charge and command of the whole are entirely entruſted to him, and the welfare and good management of it do in an eſpecial manner depend on his œconomy and prudence. He is to underſtand, though the ſeveral inſtructions given to the Petty Officer, Steward, and others, are to be obſerved by them, he is himſelf reſponſible for the whole conduct and good government.

In conſideration of the careful diſcharge of his duty, it is propoſed to allow him his board, waſhing and lodging, and ſixty pounds per annum.

ENCOURAGEMENT TO THE CAPTAIN TO TAKE AS FAR AS SIX GENTLEMEN SCHOLARS, TO TEACH THEM NAVIGATION.

As a further encouragement to the Captain, in addition to his ſalary, he may have the liberty of taking as far as ſix ſcholars, but upon no conſideration a greater number, to be bred artiſts, they paying him a ſum not exceeding thirty pounds per annum; and for whoſe board he is to pay the ſchool for each ſcholar twenty pounds per annum, and to take care that the ſchool loſes nothing upon this ſum; it being

ing presumed that he may benefit £. to each scholar, or £. 60 per annum.

It is meant that these scholars shall wear an uniform, the same to be provided at their own cost.—Also, that they are to pay for the washing of their own linen.

These artist scholars are also to provide their own cot, and mathematical instruments, (globes excepted, which are to be provided by the school, and kept as the property of it) and take them with them, when they leave the school.

The Captain is to teach them the art of navigation, and the military discipline, the exercise of cannon and fire arms, with the names of blocks, ropes, and rigging, and their uses, also the use of the glass, the log and lead lines, coiling of cables on the orlop, keeping them in good order, keeping hawse clear, steerage, use of the compass, and what is necessary to qualify them as Petty Officers in the most effectual manner, agreeable to the naval instructions, as far as the nature of the situation will admit.

It is intended, that the distinction of these six scholars shall contribute to the stronger representation of a ship's company; and the subordination observed in a ship of war.

These artist scholars will afford the Captain an opportunity of exercising his talents, that whenever he shall be called upon, in his proper line to serve the king, he may be so much the more able.

These scholars are also to perform such reasonable duty in the military line, as the Captain

shall

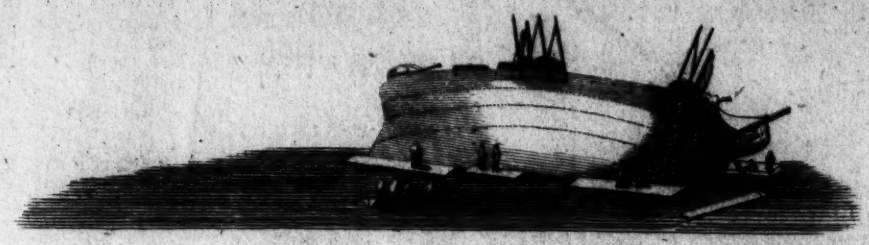
shall think proper, in regard to due care and attention to the hundred free scholars, and the preservation of their good order and discipline, so that both classes may be mutually aiding and assisting to each other.

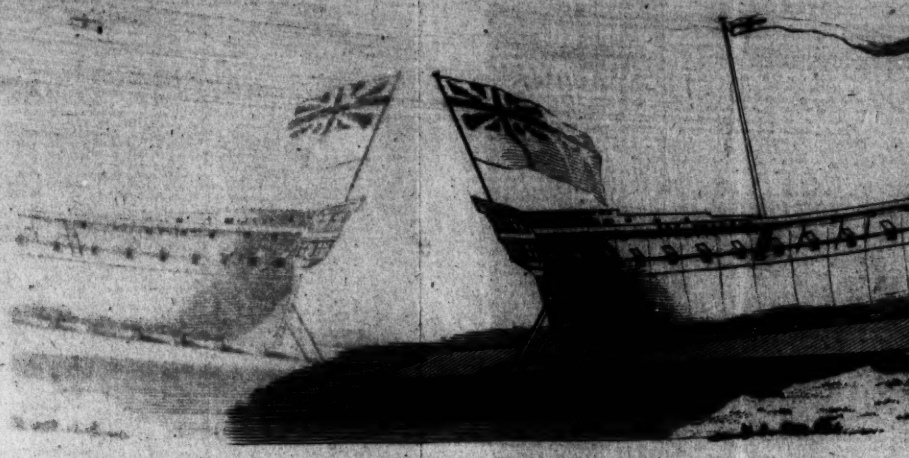
These artist scholars are to board with the Captain, and to be fed at his table. They are to attend regularly morning and night at the prayers of the school, and if required, to read a reasonable time in the free scholars school-room, in any thing he shall direct, as the Captain shall think proper to assist.

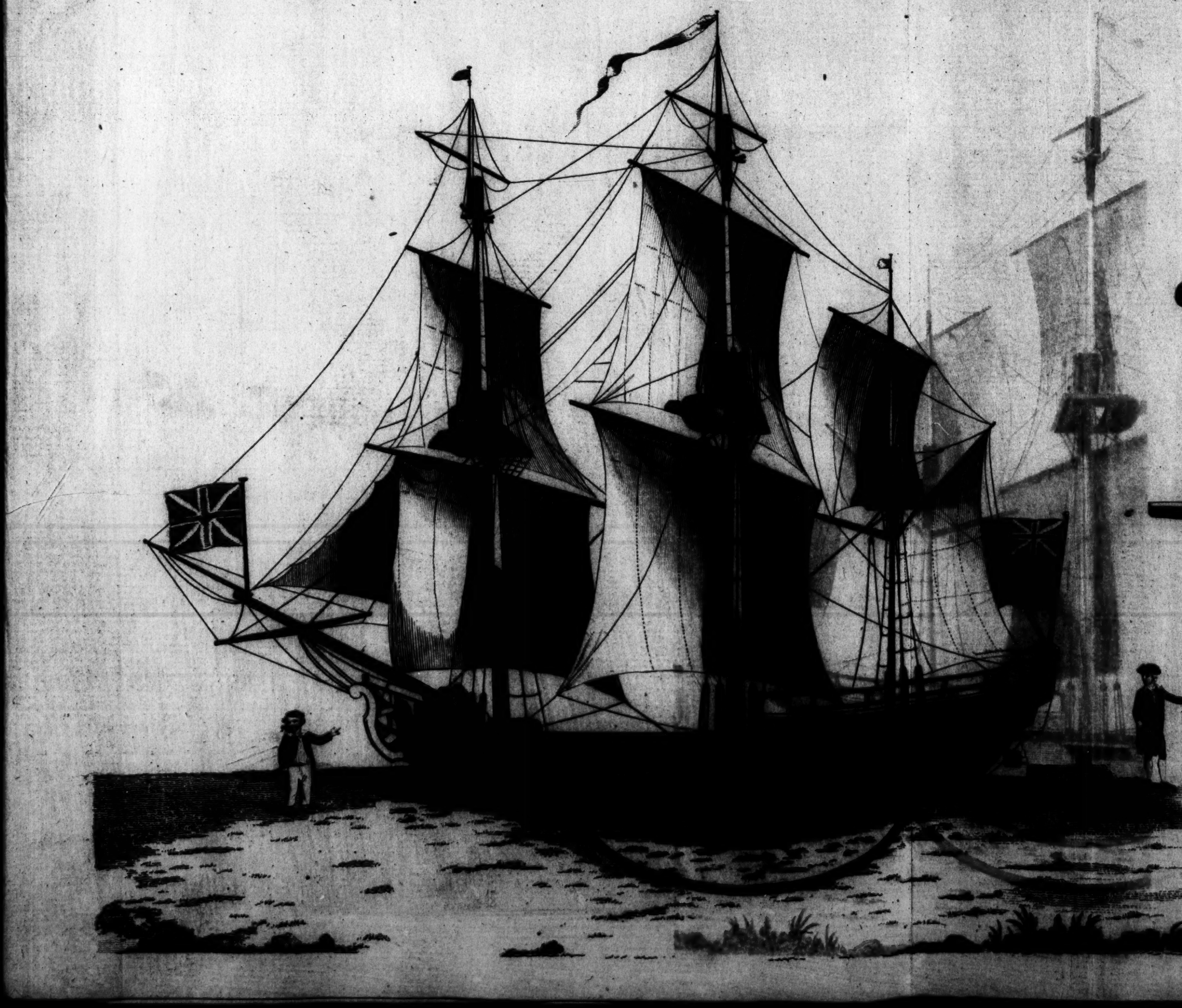
These scholars are also to perform such ser-

Representation of a Ship turning on a Spindle with

For the Instruction of Naval







III

with three others in different Situations &c.

aval Scholars.

SHIP ON LAND.

Before I proceed to delineate the duty of the Petty Officer, or Mate, it is neceſſary to exhibit a repreſentation of the ſhip, to which this in a great meaſure relates.

	feet.	inches.
The hull of this veſſel in length from ſtem to ſtern is	36	
Breadth, amid ſhip, - - - -	10	
Height from the ground, - - - -	3	3
Height to the top-maſt-head - - -	43	4

viz.

	f.	i.	
Main-maſt, - - - -	16	7	43 4
Top-maſt - - - -	14	10	
Top-gallant-maſt. - - -	11	11	

She deſcribes a perfect ſhip, above water, as to the outſide, and ſhe turns round on a center, or iron ſpindle, 3 or 4 inches long, and about 2½ inches in diameter, in an iron ſocket, which is ſet into a thick oak timber, placed about 3 feet deep, with croſs timbers to ſteady it. She is ſupported by four iron caſtors, one towards each end, and two nearer the center; having near the ſides of the veſſel, ſweeps of timber, laid and fixed in the ground, the ſame being ſhod with bar iron, ſcrewed on, the tops of the ſcrews being ſunk in the iron.

Thus, by the thruſt of one man, this veſſel may be turned round, and put in any poſition, on an even ſurface. When the ſails are looſened, a light wind will move the veſſel round, though all the ſails cannot be filled in the manner in which the wind operates on a ſhip under way. There might be other modes of turning, beſides the caſtors, but this ſeems to be the moſt ſimple. She might be alſo made to move backwards and forwards, in a line; but this would hardly anſwer the purpoſe ſo well, as the motion would be more difficult, and it could be but one poſition.

According to the terms of agreement for this veſſel, beſides the hull, it comprehended

Three lower maſts	New main-ſail
Three top-maſts	Fore-ſail
Lower yards	Mizen fore-ſail
Topſail yards	Mizen top-ſail
Tops	All the ſails made of canvas N°8
Caps	Two reefs in each top-ſail, and alſo in her courſes
Gaff and boltſprit	The veſſel is painted in oil, twice, together with maſts and yards, with good red, white, and yellow colours.
Enſign ſtaff	
Jack ſtaff, in proportion to the hull	
Good ſound rigging, with all neceſſary blocks	
Dead eyes, and all the iron neceſſary for the ſame	

The above were all comprehended in an agreement for 200 guineas: the top-gallant-maſts, jack, enſign and pendant, alſo the binnacle and compaſs, were added.

The mooring and unmooring requiring a large ſpace for exerciſing, are more proper for ſuch places as the free ſchools propoſed, than in more confined ſituations. Where the object is mathematical education to qualify for officers, it differs eſſentially from the plan now propoſed; but ſuch inventions as this ſhip may be brought into uſe for them, and common ſeamen alſo. An able ſeaman knows his compaſs, and, under the direction of the officer of the watch, may ſteer the ſhip.

This repreſentation of part of the body or hull of a ſhip, is with a view to the maſts, ſails, and rigging, for theſe are intended to be perfect. But ſo far from this object being formidable in point of expence, the whole coſt, in time of war, was 200 guineas. The rigging, as may be obſerved in the inventory, was made of ſecond-hand ſtuff; but in time of peace, rigging of the beſt new hemp may probably be bought within the ſame expence. The price of this object may depend partly on the neighbourhood of a ſea-port, where veſſels are uſually built.

PETTY

PETTY OFFICER, OR MATE.

Of this denomination of officers in his majeſty's ſhips, there are conſiderable numbers candidates for lieutenantcies, and men of abilities, who in time of peace may be glad of an office in their own line. Though this office will be attended with labour, the ſeveral duties of it hang on each other, and will be mixed with a large portion of ſatisfaction, and the pleaſure of ſeeing the riſing generation grow into importance.

Though theſe officers walk the quarter deck, many of them know enough of the duties of a Gunner, Boatſwain, Sail-maker, and Carpenter, for the purpoſe in view. Being an intelligent, experienced perſon, he may eaſily perform theſe ſeveral offices, ſo far as is neceſſary to the object before us. Though it may be warrantable to direct him, in the language of the naval inſtructions, it cannot be a difficult taſk; but he muſt be a man of ſentiment.

1. He is to take charge of the ſhip, and account for all the receipts and iſſues of ſtores, ſuch as the ſails, colours, rigging, cordage, anchor, compaſs, and ſuch like; and keep the ſame in a book, in the order preſcribed.

2. He is not to cut any cordage or canvas, or convert any part, without an order in writing from the *Captain*; and in every reſpect to be frugal of all articles relating to the ſhip, ſo that the ſupporting her in good order and repair may not be attended with any ſuperfluous expence.

3. He is to teach the ſcholars what is meant by mooring and unmooring. Though the *ſhip*

cannot be moved from her centre, it is propoſed that there ſhall be a ſtage ſet on *wheels*, on which is fixed a capſtern, intended to move forward, to convey an idea of a ſhip mooring or unmooring. A cable of fit dimenſions, with an anchor, as neceſſary to this operation, being provided, he is to take charge of them, and keep *plats* * by him to teach what is to be done for the ſecurity of the cable.

4. When the ſcholars *man* ſhip, and perform the uſual duties, under the ſeveral circumſtances ſhe may be ſuppoſed in, he is to take care that the work be done in a perfect manner, and with as little noiſe and confuſion as poſſible.

5. If at any time the ſhip ſhould be ordered by the Captain to be unrigged, he is to take care that the rigging and ſails be carefully preſerved, the latter being well dried before they are ſtowed away: and that they be kept in good condition, free from drips, damp, or vermin; and ſo timely repaired, as to keep them in conſtant fitneſs for the uſe intended.

6. When the ſhip is again rigged, he is to ſee that in the removal, from the ſtore-room to her, the rigging ſhall receive no damage.

7. If any gun-powder is allowed for the occaſional exerciſe of the cannon †, he is to ſee the ſame preſerved where no danger can ariſe from it; and keep it entirely in his own cuſtody, and under his own lock and key, in a copper-hooped barrel. And he ſhall fill the cartridges,

* Theſe go round the cable to ſecure it in the hawſe holes.

† If the cannon be a 3 pounder, the uſual allowance is 1lb. 8oz.; but for any purpoſe of teaching the ſcholars, half, or even a quarter part, of this allowance may anſwer.

cartridges, if any are required, or prepare fuzees; all which he is carefully to call on the ſcholars to obſerve and learn, giving the reaſons for what he does, agreeable to what is actually required of *able ſeamen*, and ſo far as they are aiding and aſſiſting in carrying on the regular buſineſs and œconomy of a ſhip of war, and keeping all things in order.

8. He is to inſtruct the ſcholars that every gun has its *Captain*, and proper men quartered at it.

9. That every gun has its proper carriage; that, for inſtance, marked N° 1, is to be the *foremoſt* gun on the larboard ſide, on each deck; (the decks being diſtinguiſhed on the gun) and the *higheſt* number the *aftermoſt* gun on the ſtarboard ſide: every ſhip's guns being regularly marked with the name and number; the latter being marked on the gun, on the ſtarboard or larboard ſide, as it is intended to be placed. To convey the clearer idea, a ſmall rough model, deſcribing decks and guns, may be eaſily obtained.

10. When the gun is loaded, he is to ſee it well tampioned *, and fidded † at the vents with ocham.

11. He is to take particular notice, that there ſhall be notches or ſights on the baſe of the gun, and ſecond reinforced or muzzle ring, for horizontal or vertical directions, for the better guiding the aim; and the notches marked with white lead.

12. He

* A wood-plug put into the muzzle to keep the gun dry.

† Stopping the vent with ocham till primed.

12. He is to prepare a proper bank, with a target, that if it ſhould be thought proper, the ſcholars may, on high days, uſe a few balls in their great gun, as well as acquaint themſelves with the ſmell of gun-powder.

13. He is to teach the ſcholars that the loading guns with mixtures of different ſhot, or iron crows put in, after the ſhot, is a dangerous practice, and not to be done unleſs the Captain gives particular orders.

14. He is to teach the ſcholars the diſtinctions of the breachings, tackles, and muzzled laſhings; the lengths of which are according to the rate of the ſhip, and the weight of the gun.

15. He is alſo to inſtruct them in a true comprehenſion of the uſe of ropes and portacle falls, with every thing of the like nature, which the Captain may order him to do, in the exerciſe of a great gun, agreeable to the particular inſtructions for exerciſing great guns; and the uſe of the crows and hand-ſpikes, according to the duty of an able ſeaman.

16. In regard to the Carpenter's duty, he is to inſtruct the ſcholars with regard to ſhot-boards, and plugs of wood, to ſtop ſhot-holes under water, and what precautions are taken by ſkilful commanders.

17. He is to muſter the free ſcholars, from the muſter-book, every week, or oftener if the Captain directs, calling them over, and if any of them are abſent, the reaſon ſhall be mentioned; and if they are ſick, to be marked accordingly.

18. He

18. He is to teach the free ſcholars to knot and ſplice;—the uſe of ſmall arms, and to exerciſe them;—and in general to obſerve the ſame kind of diſcipline as if they were actually on board a ſhip of war.

19. In the part of ſeamanſhip relating to the ſhip, guns, &c. the ſix *artiſt* ſcholars are to be preſent, or go through their exerciſe ſeparately, as the Captain may direct, at times when the free ſcholars are at work in the fields.

20. He is to attend the riſing and going to reſt, and meals, of the free ſcholars, and to be ſtrictly obſervant of the duty of prayer, morning and evening; and that no oath or indecent word be uttered; acquainting the Captain of every thing that paſſes, ſo that the moral and religious conduct be regular and orderly, and agreeable to the pious and generous intentions of the directors.

21. Whatever orders he ſhall receive, in relation to his duty, ſhall be minuted in a book, which he ſhall keep for that purpoſe; comprehending all the orders and directions he ſhall receive from the Captain, with material occurrences.

22. He is in general to have an eye to all the free ſcholars, that they go out and attend to the labour aſſigned to them, under the *huſbandman*; the ſame, at proper times, under the *manufacturer*, for thoſe who are learning; conducting himſelf in ſuch a manner, that peace and good order may be preſerved; and particularly, that all the good and beneficial purpoſes of teaching what belongs to the duty of an *able ſeaman*, be promoted in the moſt effectual manner, and agreeable to the deſign of the Directors.

In conſideration of his making all proper exertions in this office, he may be allowed a gold-laced hat and uniform every year; board, lodging, and thirty pounds per annum; and, upon the diſcharge of every twenty ſcholars, to the ſatisfaction of the Directors, ſuch a gratuity as he ſhall appear to them deſerving of, and according to the pecuniary ability of the ſchool.

THE STEWARD.

1. He muſt be a man diſtinguiſhed for a good moral and religious character.

2. Whether he ſhall have been an actual ſteward or clerk on board one of the king's ſhips, or a landman, he muſt have a competent knowledge of accounts, and underſtand a proper arrangement of them.

3. He ſhould alſo have ſufficient ſkill in the quality of proviſions.

4. He is to ſpend two hours every day in teaching ſuch of the free ſcholars as require inſtruction, to read, in as proper a manner as he can teach them; and to repeat a few of ſuch ſhort prayers, as the Directors may require to be taught; availing himſelf of the abilities of any ſmall number of the other ſcholars, alternately, who may be able to aſſiſt him, ſo that this part of duty may not take up any longer time than two hours.

5. He is to attend the ſcholars at their meals, ſitting at the head of the table, and be careful that thoſe who are the beſt qualified ſhall ſay *grace*.

grace, in a ſolemn and proper manner; the other ſcholars obſerving a profound ſilence, with all due order and decorum.

6. He is to ſee that all the furniture of the table, as the table-cloth, plates, pans, platters, mugs, knives and forks, &c. be preſerved clean and in good order; four of the ſcholars, in weekly turns, being appointed to the duty of cleaning knives and forks, and ſhoes; the women ſervants performing the other duties.

7. If any ſcholar miſbehaves himſelf, he is to order him from the table, to ſtand in a corner of the room till the other ſcholars have dined.

8. According to the nature of the offence, he is to acquaint the *Captain*, in order that the rules for *chaſtiſement* may be carried into execution, agreeable to his directions.

9. He is likewiſe to aſſiſt the Petty Officer in attending the ſcholars, at their riſing and going to reſt; their morning and evening prayers; and other parts of duty, as the Captain ſhall direct.

10. He is to examine all the proviſions; and if he diſcovers that any are not good and fit for uſe, he is to report the ſame to the Captain, that it may be examined.

11. If any proviſions ſo examined, are found defective, the Captain and himſelf ſhall certify under their hands, in a book appointed for that purpoſe, of whom ſuch proviſions were received, at what time, and in what the decay or inſufficiency conſiſts; in order to be returned to the perſon of whom they were bought, according to agreement, which ſhall be ſo made with the ſeller.

12. He is to account for all receipts and iſſues of proviſions, by weight, tale, or meaſure, whether the produce of the fields or gardens belonging to the ſchool, or others purchaſed for the uſe of it.

13. He is to keep his accounts in a form preſcribed, and to make out a quarterly account of the expence of the ſcholars, including the valuation of the produce of the fields and gardens, calculating what each ſcholar coſts per day.

14. When any proviſions are purchaſed, he is to enter in a book, prepared for that purpoſe, the bills of parcels of ſuch proviſions, as received from the ſeller; who is to be paid for them in ready money, or at furtheſt within the quarter, when all the accounts of the ſchool are to be made up, and the debts diſcharged.

15. He is vigilantly to attend the care of all proviſions, that nothing be waſted or ſtolen, or uſed by any other perſon than the Captain, Petty Officer, Manufacturer, Matron, and the female ſervant or two belonging to the ſchool, and the ſcholars; the *Huſbandman* and *Ploughman* being provided for ſeparately.

16. He is to diſtinguiſh what is ſupplied for the *Captain*'s table, in a ſeparate book, that the account of the expence thereof may be clearly ſeen.

17. He is to take charge of ſuch dried herbs as ſhall be directed to be uſed in infuſions, for the better preſervation of the health of the ſcholars, or to be taken medicinally.

18. He is alſo to take charge of whatever drugs or medicines ſhall be laid in and provided for the uſe of the ſchool.

19. He

19. He ſhall keep a book, in which all the orders he ſhall receive from time to time from the *Captain* ſhall be copied; and in caſe of their being revoked or cancelled, by any future order, he ſhall minute the ſame in the margin, with the date thereof; the ſame ſerving, in conjunction with his inſtructions, as a journal of his proceedings.

CHASTISEMENT FOR OFFENCES.

Whatever rules are adopted for the ſupport of any government, they ſhould be executed, and without partiality; although the circumſtances of a caſe may alter the complexion of it, and equity may require diſtinctions.

A penitentiary chair ſhall ſtand in one corner of the dining-room, diſtinguiſhed by this name in large characters on the back.

The offender being regularly examined before his ſchool-fellows, if condemned by the Captain, he ſhall ſtand while the other ſcholars are at dinner.

For the next offence, he ſhall ſtand there at dinner-time two days ſucceſſively.

The ſcholar offending in a higher or more dangerous degree, ſhall ſtand in the ſame chair, during the dinner of the ſcholars, in a black coat prepared for that purpoſe, on the breaſt of which ſhall be pinned a writing mentioning the offence, with this addition, "I am ſorry "and aſhamed of my fault; I humbly beg "pardon of my Captain, and all my fellow-"ſcholars, and promiſe to be more watchful

" of my conduct for the future." Theſe words he ſhall ſpeak with an audible voice to the ſcholars, once, ſeated at dinner, before *grace*, and again at their riſing from table.

The next degree of offence, ſuch as taking from another what does not belong to him, or perſiſting in a falſehood, or uſing any ill language to any of the officers; according to the degree and quality of the offence, the puniſhment ſhall conſiſt in the hours or days of confinement in ſolitude; for which preparation ſhall be made by a room ſet apart for that purpoſe, called, The Penitentiary Room; where he ſhall be fed with bread and water only, for a time not exceeding three days. He ſhall have work to relieve time, and proper books to read, and be viſited twice every day.

Beyond ſuch puniſhments, there can be nothing but ſtripes or expulſion. The firſt is the leaſt ſevere, but as much to be avoided as poſſible, as they may not operate on a baſe mind, becauſe it is baſe; and on a generous ſpirit ſhame will obtain the end: expulſion may in ſome caſes be abſolutely neceſſary.

In every caſe ſolemnity in chaſtiſement ſhall be obſerved, that the example may ſtrike. The Captain will exert his beſt diſcretion, and harangue the ſcholars on ſuch occaſions, to this purpoſe:

" You are ſenſible, my boys, that were I to " be inattentive to diſcipline, you could have " no ſchool. This boy, who has offended, has " acted as if he were his own enemy, as well as " yours and mine. Though I perceive by your " countenances, your ſorrow to ſee him in " this condition may lead you to forgive " him; and my compaſſion inclines me the

" ſame

"ſame way: but the laws of the ſchool, and "the orders of the Directors muſt be obeyed; "there is no departing from them: and it is "better that one ſhould be expoſed to diſtreſs, "than a great number ſuffer for his ſake. "Learn from his misfortune to avoid falling "into the ſame, and other offences, for they will "ſurely be attended with bad conſequences."

An expulſion or two, judiciouſly made, in all probability would be a means of keeping the ſchool in more excellent order, than a falſe tenderneſs can ever accompliſh. But in ſuch caſes the parent, friend, or perſon recommending the ſcholar, ſhould be ſent for, that the boy be delivered up, in the preſence of the other ſcholars, with this declaration; "Though you "had not wit enough to know when you was "well, in this ſchool, yet the remembrance "of your diſcharge may probably prevent your "doing wrong in another place, which I hear-"tily pray may happen." To ſend him, with ſuch a kind of bleſſing, rather than with any hard words, may prove that the juſtice of the Directors is tempered with candour: the contrary may puniſh twice, and render a boy deſperate. Nothing ſhould be done but in the ſpirit of charity, and with a view to public good.

THE MATRON.

She is the only *female* officer, and all due attention muſt be ſhewn her in her province. She will act as *nurſe*, when any ſcholar is ſick; and having a female ſervant or two under her, ſhe may be able to adminiſter to the wants of the ſcholars. She is to be charged with the care of ſuch herbs and drugs as are directed to be uſed,

and inſtructed how to uſe them. The ſame of kitchen phyſic, making report to the *Captain* in what ſituation ſhe finds her patient, that if neceſſary, further aid be ſought. She is alſo to have charge of all the *linen* of the houſe, and all the *clothing* of the free ſcholars; for which purpoſe proper preſſes are to be provided; and ſhe is to make report to the Captain if any ſcholar deſtroys any thing fooliſhly or perverſely.

She is alſo to ſee that the beds and hammocks be kept in proper order; and ſhe, or the female ſervants, muſt teach the ſcholars to mend their own clothes, as able ſeamen and the ſobereſt men often do.

THE COOK.

He is to be under the more immediate direction of the Steward, and cook the victuals, both for the Captain's table, and the free ſcholars; together with the Petty Officer, the Steward, the Manufacturer, and Matron, theſe four dining together.

He is to keep the kitchen, its furniture, and utenſils, in clean and good order, and perform all ſuch duties as may be required in his ſtation.

He is not to ſuffer any ſtranger, or other perſon whatſoever, to come into the kitchen, except ſuch as the Captain ſhall expreſsly order and direct on any particular occaſion.

He may be paid at the rate of £. 15 per annum.

NAME

NAME OF THE SCHOOL.

The election of officers preſuppoſes the ſhip built or in building, and a name is generally given before ſhe is built. Our ſchool-houſe is our ſhip—in giving names to the ſchools, nothing will be more declaratory of the intention, than the names by which the king's ſhips are now diſtinguiſhed; eſpecially when they correſpond with the county, or any town in it.

Thoſe whoſe zeal prompted them to the enterprize of building a ſhip of war, with the royal permiſſion, for public uſe, may give the ſchool the name they intended to call her by; and this will be an honourable teſtimonial of their patriotic with, and reſolution to defend their country.

There are many counties where the inhabitants, whatever their wiſhes might be, would have found it extremely difficult to build and equip a ſhip of the line, by *private* ſubſcription, at the expence of 40 or £. 50,000; but it is not probable any one will find a difficulty in building a houſe, to coſt two or three thouſand pounds, by legiſlative authority.

The addition of a temporary aid to the ſchool, till the land is in good culture, may be as eaſily ſupported.

OBSERVATIONS ON THE NAME, AND NEIGHBOURHOOD OF THE SCHOOL TO A SEA-PORT.

Whether any ſhip will have a connection with a county-ſchool, on account of its name, is very uncertain. An Officer commanding a ſhip in the king's ſervice, of the name of the county-ſchool, might try to avail himſelf of it, to get her the more ſpeedily *manned*; and invite the brave landman volunteer, or lads on the confines of manhood, bred in the ſchool. In the ſame manner, an Officer, a native of the county, and known to noblemen and gentlemen in it, might naturally endeavour to get a number of his own countymen, theſe knowing ſo much more than common landmen, which might be a friendly

friendly connection, and an additional ſecurity of the attachment and fidelity of his crew.

It is alſo probable that the neareſt port to the ſchool will attract the attention of thoſe ſcholars who moſt incline to go to ſea, in time of war, in the king's ſhips; or in peace, in merchant ſhips: the laſt may be the moſt difficult, unleſs we ſhould wiſely determine to change, from time to time, a part of a crew, and take landmen in place of ſeamen; and induce ſeamen to live occaſionally on ſhore.

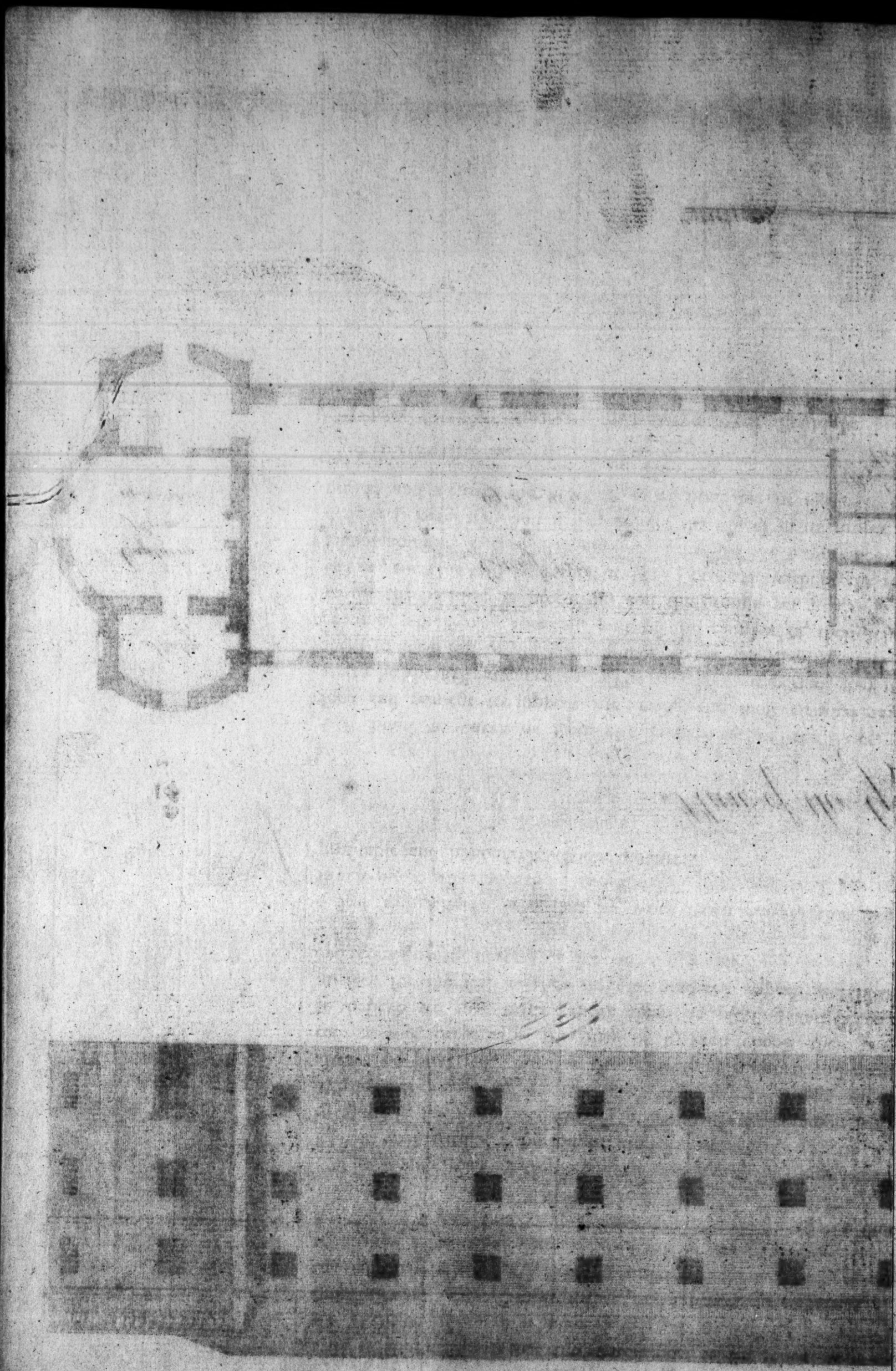
The young men of the county, who had their education in the ſchool, will naturally be ſought after in time of peace, by maſters of ſhips in the merchants ſervice, in preference to common landmen. While *able ſeamen* are to be found at moderate wages, they will always be preferred; but for the encreaſe of numbers to be ready in caſe of war, prepared as they may be by ſuch ſchools, there is reaſon to believe we may eaſily render them as pleaſing and beneficial a nurſery for the ſea, as they may be rendered expert in huſbandry; and conſequently never at a loſs for employment.

Let the ſchools be called by what name ſoever, they will be much more than a *name*; for in the iſſue they may prove very profitable and honourable to our country.

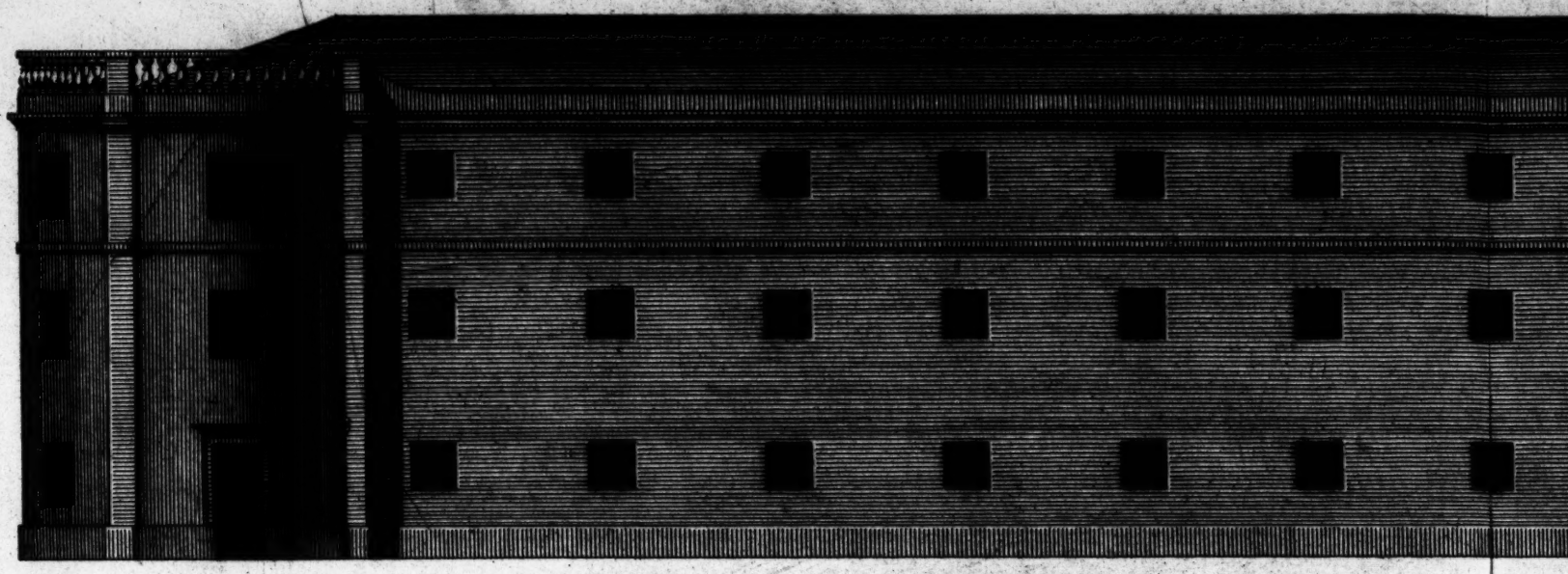
THE SCHOOL-HOUSE.

A houſe to cover us from the inclemency of the ſkies, with food and raiment to ſupport life, being the moſt eſſential articles, are to be the firſt attended to. The zeal of ſome perſons may induce them to look for an old large houſe, in the neighbourhood of their ground, which may entertain part of the number of their ſcholars, whilſt the building is preparing, and the ground yet in a rude ſtate; but in general it will be impracticable to proceed, without the regular ſchool-houſe. A *local* eſtabliſhment, ſuited to the importance of the deſign, is neceſſary; and if we conſider the object in its proper magnitude and extent, the building is eſſential to the exiſtence of the deſign.

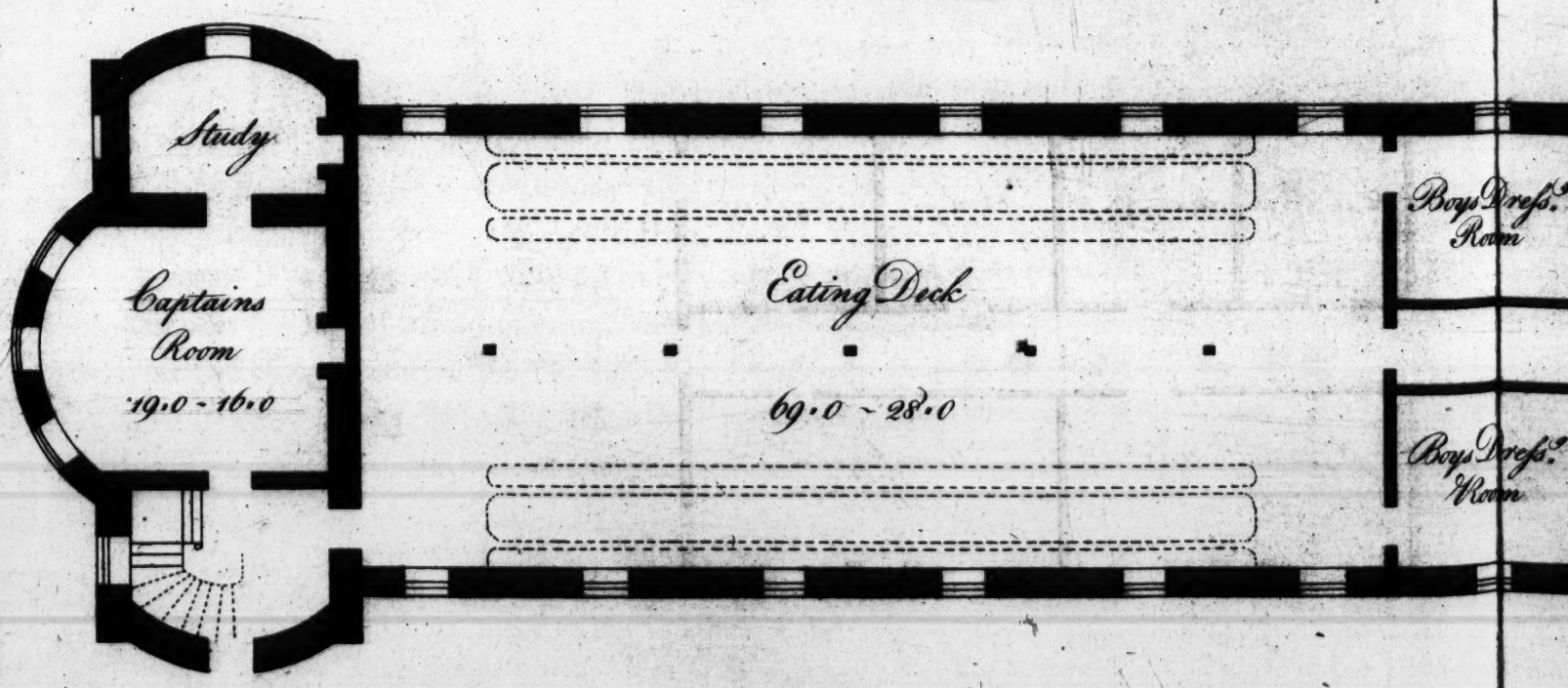
I have heard it remarked, that the indigent ſhould be bred up in ſuch kind of cottages as are ſuited to their condition. This is true,



Elevation of a County



Plan of the Grou



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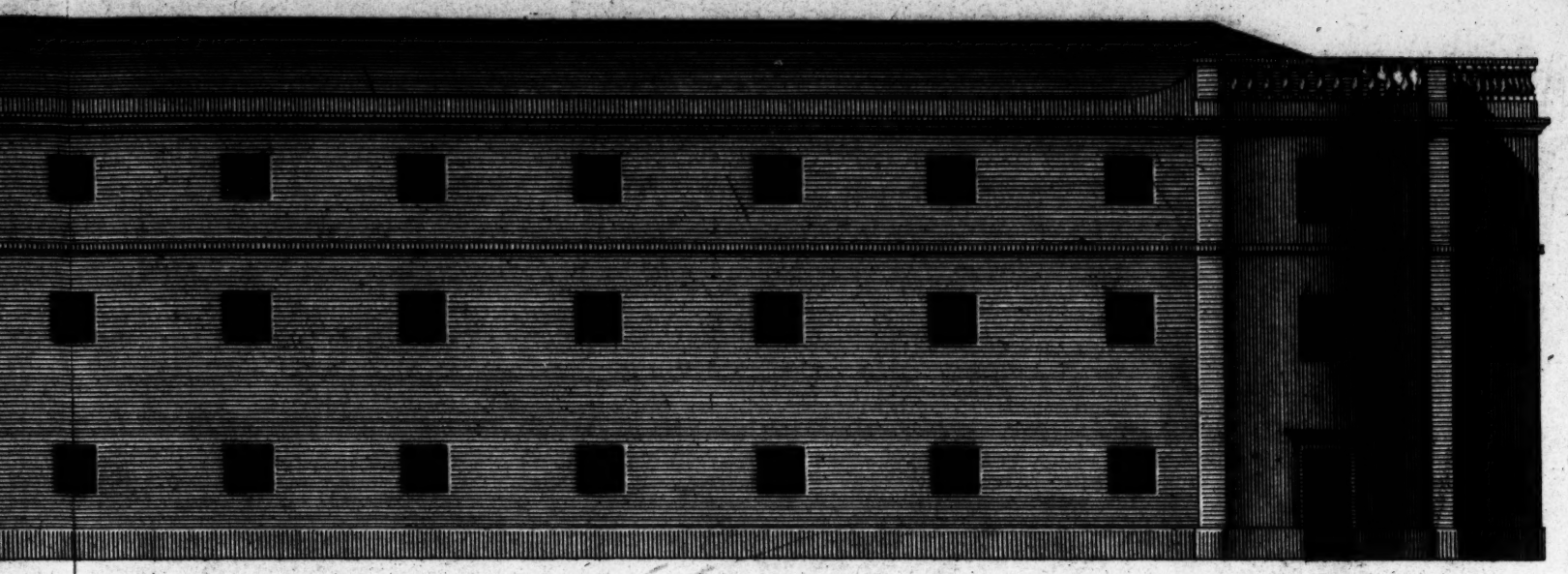
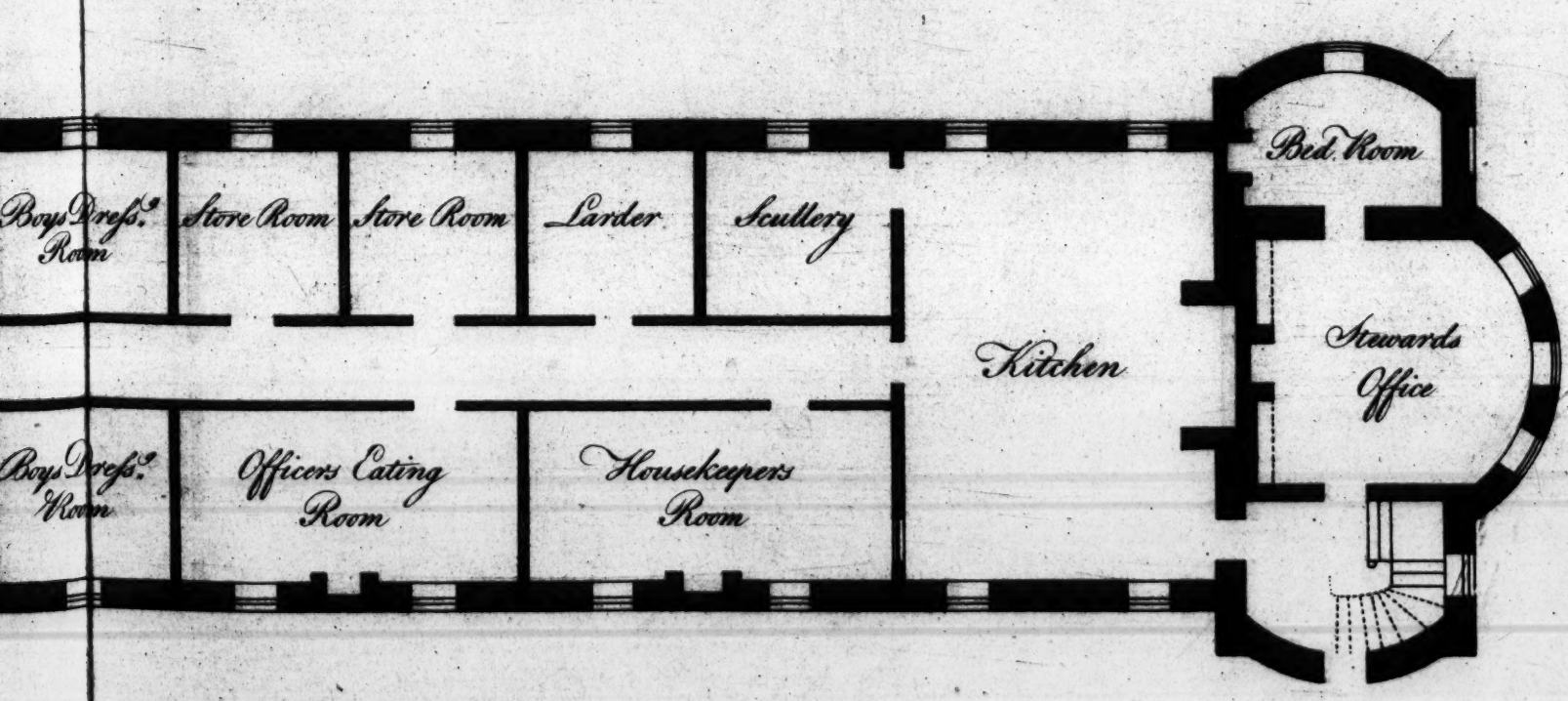


Ground Floor



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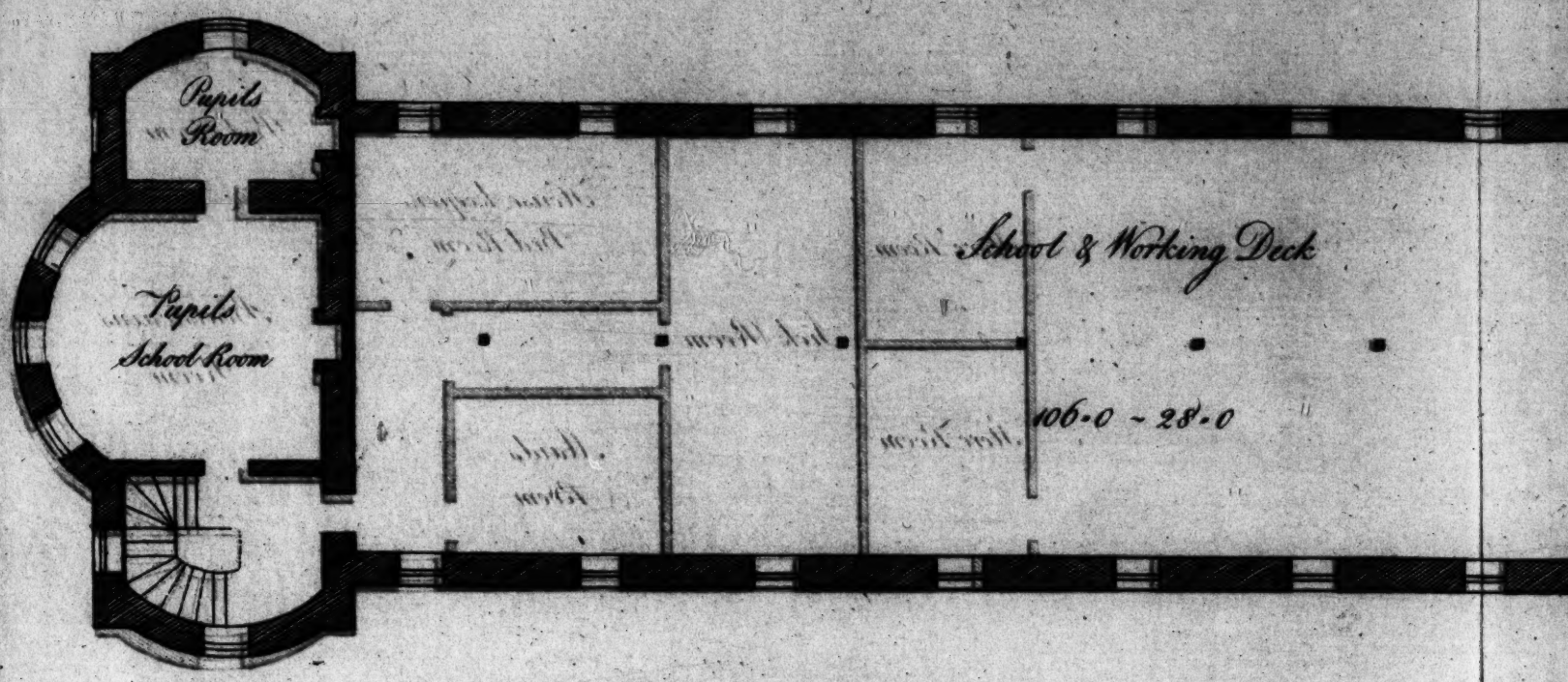
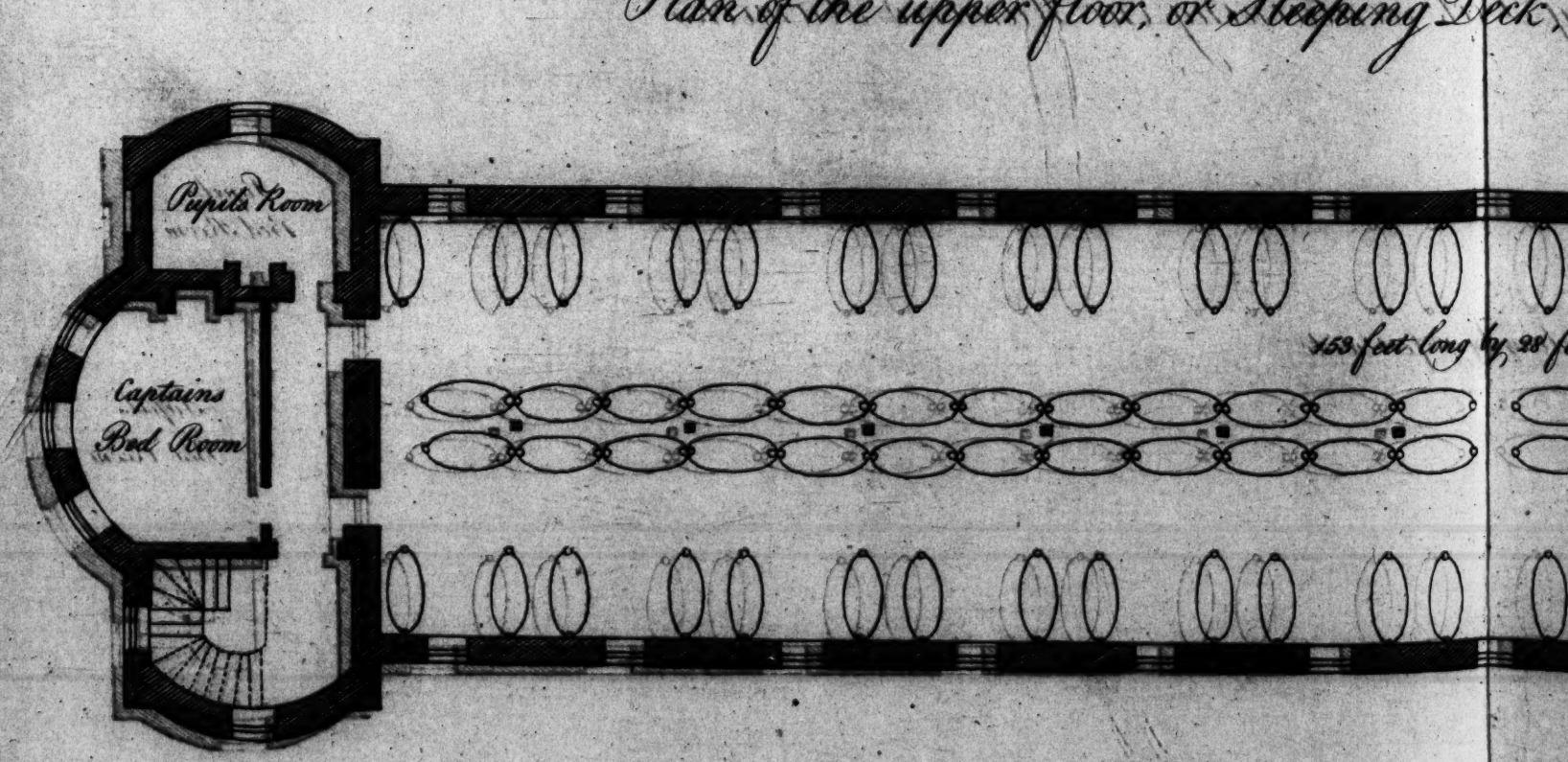
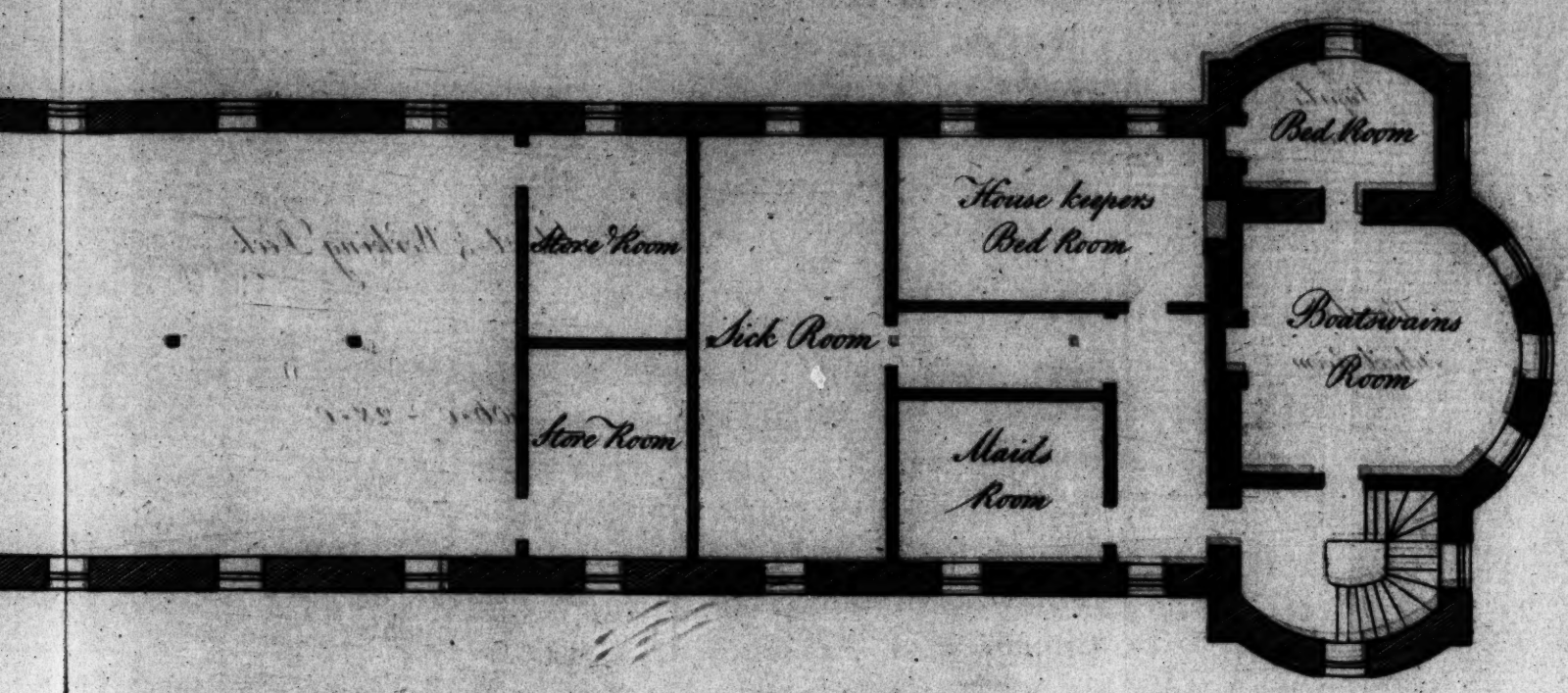
Plan of the Sec



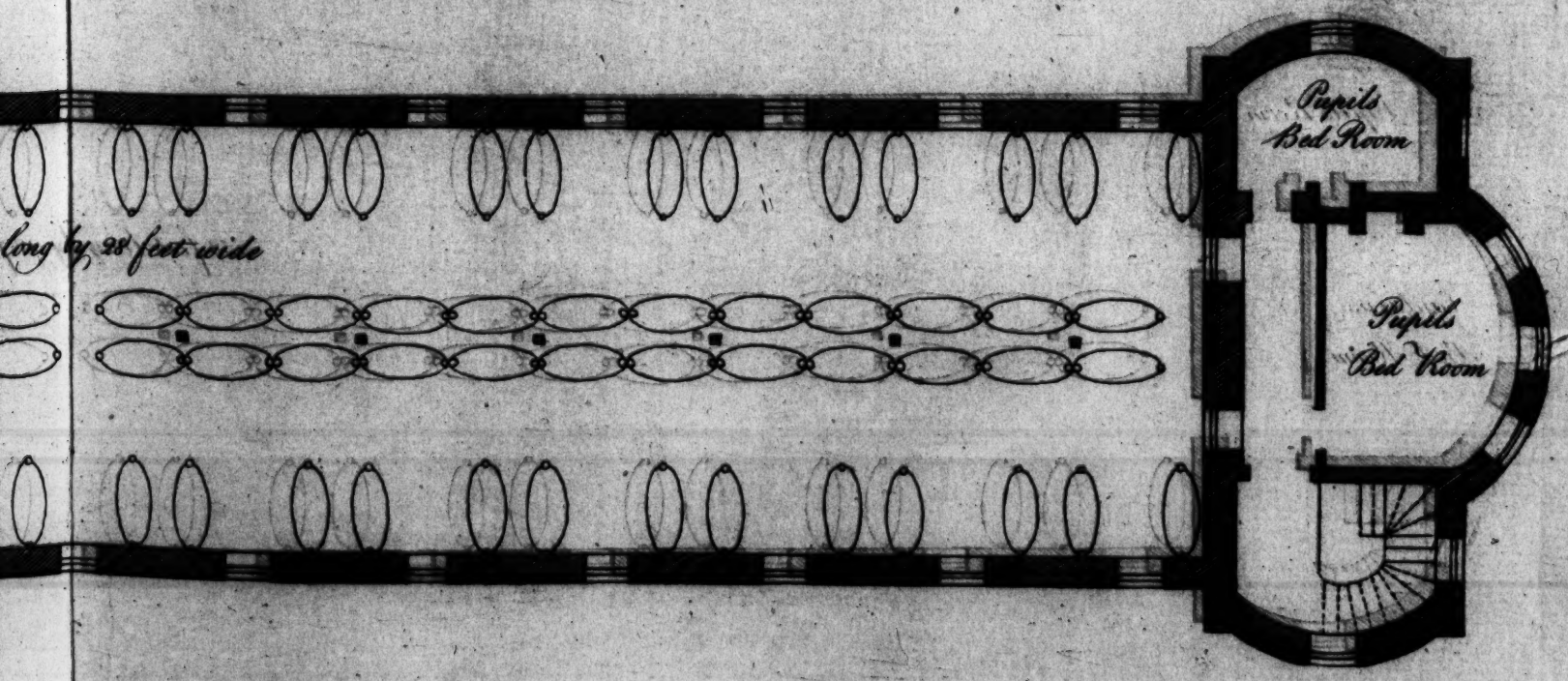
Plan of the upper floor, or Sleeping Deck,

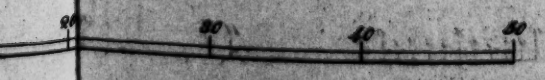


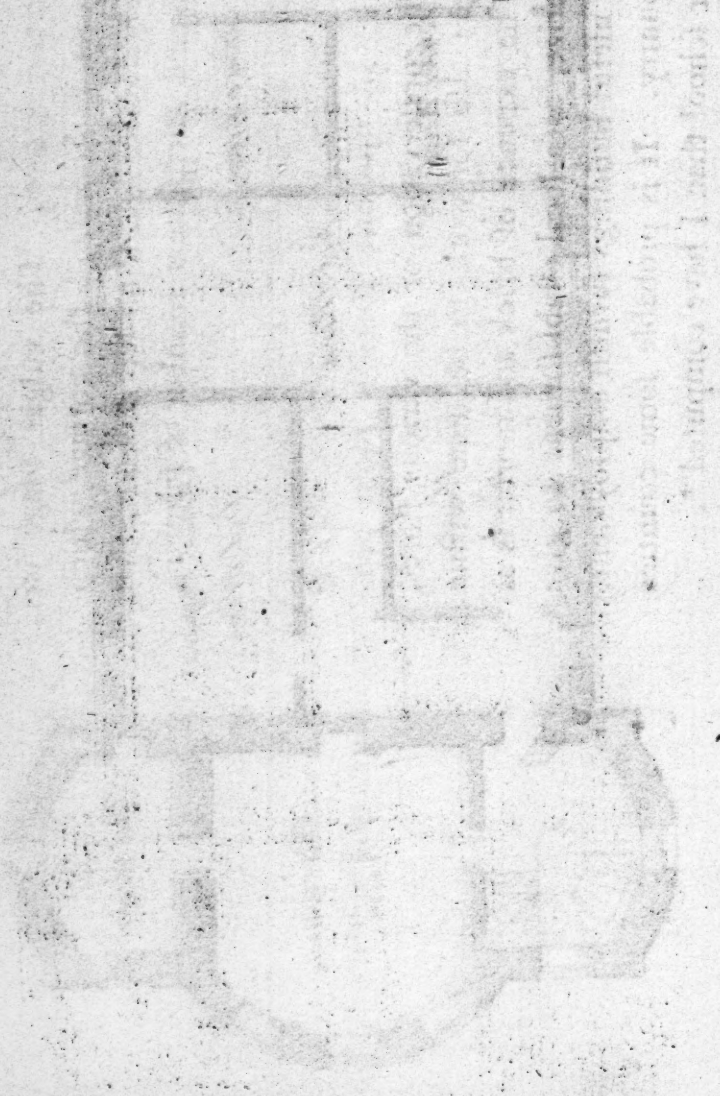
Second Story



Deck, containing one Hundred Hamocks







true, ſo far as it is conſiſtent with a cottage life; but it cannot hold againſt their putting their heads any where under a larger roof. We know that *cuſtom*, whatever the change may be from one object to another, becomes a ſecond nature. The vulgar adage is, that "Home is home, though ever ſo homely;" the cottage which a man calls his own, being generally coveted. It is no leſs obvious, that it would be impracticable to teach and diſcipline a number of ſcholars, unleſs they were congregated.

A building without ornaments, and where accommodation only is ſought, cannot create objections. In this caſe there is room provided for due ſeparations, and the preſervation of the various ſtores, which depends on proper ſtowage; alſo for work to be done within doors—and for diet, and reſt—The expence of brick and mortar is as neceſſary a part of ſuch an enterprize, as a local eſtabliſhment to give ſtability: but in the mean time, uſeful buildings furniſh employment, and are part of the riches of a country. It is probable ſome counties will beſtow more expence on their ſchool than I have computed *.

GENERAL DESCRIPTION OF THE BUILDING.

The plan and elevation give a general idea of the interior and exterior part.

The exterior appearance of the front of this building, is intended as a reſemblance of the ſide of a large ſhip, with port-holes on three decks: and the capital rooms I call *decks*.

	feet.
The whole extends, in length -	200
Breadth - - -	32
Heighth upon the wall - -	30

conſiſting of three ſtories.

The

* Some of the houſes of induſtry in the counties coſt £. 8000, but they contain 300 paupers, a man and his wife having a ſeparate apartment for their own uſe.

The ground floor contains

A dining deck, 69 feet long, 28 wide; the tables and ſeats being placed on each ſide of the room, affording an intermediate ſpace of 17 feet, which is intended for the free ſcholars to amuſe themſelves in, at hours in which they ceaſe from labour; though a part of them may be in the ſchool, or working room in the middle ſtory.

The remainder of the ground floor conſiſts of the following apartments:

The Captain's rooms.

The Steward's room and office.

The Matron's room;

with the *kitchen, ſcullery, larders, ſtore-rooms,* &c.

The *ſecond* ſtory contains the working deck, for the uſe of the free ſcholars, which is

	feet.
In length – –	106
Wide – – – –	28

A ſchool-room for the ſix *artiſt* ſcholars.

Petty Officer's apartment.

An infirmary, or room for the ſick.

Store-rooms which open to the working deck.

Lodging-rooms for the Matron and female ſervants.

The *third* ſtory for the free ſcholars furniſhes

	feet.
The *ſleeping deck,* in length	153
Wide – – –	28

containing commodiouſly one hundred ham-mocks.

The Captain's bed-chamber.

The ſix artiſt ſcholars, three ſmall bed-rooms.

It may be obſerved, that all theſe apartments being low for their ſize, give the ſtronger reſemblance of a ſhip, though conſiderably higher than a firſt rate, being 9 feet in the clear. To have attempted to render the houſe more like a ſhip might have been puerile.

It muſt be remembered alſo, that the proviſion made, is for *boys* of 13 to 16 years of age; and that from the expanſe of the rooms, the houſe being ſingle, they can hardly need more air than will be eaſily found in them. If the building had been deſigned more lofty, it would be more expenſive, and more open to tempeſtuous weather, being built on a waſte: it may perchance, in ſome places, be more expoſed than large buildings in private life uſually are.

In theſe views, the quality of the building ſeems to carry with it a peculiar propriety. The communications for the ſeveral purpoſes are eaſy and familiar.

In regard to the ſtandards to the beams, which reſemble thoſe on a ſhip's deck; they create no inconvenience, while they give ſtrength, and alleviate the expence, by making the ſmaller ſcantlings ſufficient.

The ſuggeſtion of theſe ideas is not intended to be conſidered, but as giving a latitude to the underſtandings, as well as the fancies of mankind. In no place ſhould the principle

principle of building a *ſingle houſe* be departed from, as the admiſſion of pure air is ſo much the more eaſy. Situations may make a vaſt difference, particularly in the price of materials and labour in building. In ſome counties, the coſt may double that of others; but in no place can it be an object to counterbalance the uſefulneſs of the deſign.

DIET FOR THE FREE-SCHOLARS.

Food comes prior in order, as eſſential to the preſervation of life; but in this ſtage of the propoſal, it might be extraneous to give a *table of diet:* much will depend on the produce of the garden and the fields. It may be obſerved, that if nature were uniform in her productions of quantity and quality of food, and man regular and temperate in the uſe of them—one third *animal*, one third *vegetable*, one third *farinaceous*, without any fermented liquor, might give the longeſt life, and render it the moſt temperately pleaſurable. But many eat animal food as if they were to live by it alone, and render bread unneceſſary: others, being very poor, hardly ever taſte it. Thanks to Heaven, thoſe who eat it ſparingly, ſeem to be as happy and long-lived, as ſtrong and robuſt as thoſe who conſume it in abundance. I am not ſure that this opinion is univerſally adopted among thoſe who live in great plenty; but even theſe may think it proper, that one of the leſſons taught young perſons, in all ſchools, high and low, ſhould be, that animal ſubſtances ought to be eſteemed only as ſauce to bread; and that ſalt gives nearly the ſame reliſh. And the poor ſhould learn, that by the force of cookery, a ſmall quantity of animal food will go a great way in furniſhing a reliſh.

When wheat is at 40s. per quarter, the grain being weighty, 480 lb. of good bread may be made from the quarter, and the value will be 1d. per lb. The bran taken from the *meal* paying the grinding and boulting. The firing, ſervants labour, ſalt, and yeaſt, may be an eighth part more. But, fleſh is 2d. to 4d. per lb. ſeldom ſo low as 2d.

It will be of moment to theſe ſcholars, to be taught the benefits derived from cookery; in which our common people ſeem to be leſs knowing, than the nations whoſe countries are ſterile, compared with ours. This, well attended to, may contribute to their comfort in the future part of their lives.—If they may eat meat, in a greater or leſs proportion, thrice in a week, it is agreeable to the practice of the houſes of induſtry.

In regard to *bread*, the great article of diet, there can be no difficulty in fixing the ſtandard of the quality; much depends on the wheat being well ground, and the paſte well kneaded and baked. It alſo ſeems more conſiſtent to uſe a part *rye*, than to introduce any of the coarſeſt part of the wheat. The pollard may be uſed: if any of the *fine bran* is introduced, it ſhould be re-ground; in that caſe, it may ſerve to break the more coheſive parts of the fine flour, and render the bread the more wholeſome; and not the leſs pleaſant to the taſte. The coarſe bran ſerving as food to animals, there is nothing gained by its being uſed in bread. It renders it unpleaſant, more purgative, and leſs nutritious.

To ſupport the imitation of the government of a ſhip, as well as domeſtic œconomy, every thing ſhould be eſtimated by weight and meaſure; but it might create waſte, if the boys were left to their own diſcretion, as in the meſſes of a ſhip, eight uniting their allowance: here each muſt be ſerved ſeated at the table. The diſtinction of a great boy and a leſſer, may render it neceſſary to throw in, occaſionally, an ounce or two of bread. Other articles need not vary.

The boys ſhould be fed with all due regard to their *health* and comfort, as well as their condition, to render them ſtout men; the laſt being always kept in view.

The motto of their dining-room, in golden characters, may be,

"Eat like a man: devour not: and be thankful."

I mean, by this, to ſupport the diſtinction between a decent, and a gluttonous manner of eating. We are in general inclined to *devour*, rather than *eat*, particularly young perſons, even among thoſe who are civilized. The maſters of ſchools are not enough attentive to this article; for it is to be obſerved, that ſwallowing food not half maſticated,

renders it not only leſs nutritious, but injurious to health, in a much greater degree than is vulgarly imagined.

As to the ſpecies of food: when *rice* is at an eaſy price, as in time of peace; and where milk can be procured on eaſy terms; there is not a more ſalutary and agreeable aliment than baked rice-puddings, being properly ſweetened with coarſe ſugar.

Pot barley, which glutinizes in boiling, is alſo an excellent food, either with ſugar, or a little butter; alſo, when boiled with meat, it renders the meſs very deſirable, and makes the animal food go much the further.

Attention ſhould be ſhewn to theſe articles, ſtanding next in order to *bread*; and making an agreeable change.

Potatoes, being good, of the mealy kind, contribute a large ſhare to the food of the indigent. And, to give a reliſh to bread, nothing that is cheap is ſuperior to cheeſe.

In regard to animal ſubſtances; in the courſe of a winter, a few oxen may be killed for the uſe of the ſcholars, part of the fleſh being ſalted up. Whenever this happens, it may be made tributary to the inſtruction of theſe boys. — The Steward, or ſome perſon better acquainted with the matter, may be engaged to ſhew the ſcholars in what manner almoſt every part of the animal is brought into uſe, particularly the hide and tallow; and, as far as convenience and the laws permit, the making of candles at home, to draw the utmoſt information from every event.

Every ſheep and hog ſlain for their uſe, may afford inſtruction, and theſe will be more eaſily produced from the farm than oxen. Theſe boys may thus be qualified, in ſome degree, in the parts of knowledge adapted to their line of life, within their bounds; their minds receiving ſuch impreſſions as may create reſources, which will render them the more valuable ſubjects, by ſea or land. And there will be ſome acute enough to catch any thing; and, being ſo much detached as they will be, every thing ſhould be brought forward for their information and ſtudy.

When

When the allowances are aſcertained, the expences may be eſtimated.

No ſervant ſhould be permitted to receive any emolument, beyond his ſalary, board, and lodging, except the Captain, who has the privilege of the ſix artiſt ſcholars, on the regular principle agreed on.

REMARKS ON DIET.

The *faculty* maintain, and to appearance with great reaſon, that mankind generally eat and drink near one third part more than nature requires; that the major part of old men die of repletion; and the youthful, by the ſame means, create diſeaſes which ſhorten life.—Theſe opinions ſeem to be confirmed every hour, though perhaps not in the overcharge being ſo large as one third part. We find moſt diſeaſes are better cured by abſtinence and evacuation than by any other means.

But it is, notwithſtanding, very neceſſary to be attentive to the quality of food as well as the quantity; and that young perſons, growing, muſt be ſufficiently fed, in order to render them ſtout and ſtrong. It may be alſo obſerved, that a leſs quantity, eaten ſlowly, and well maſticated, produces more congenial nouriſhment, than a greater quantity eaten voraciouſly; and that the ordinary manner in which moſt of our young people, eſpecially boys at ſchool, are by cuſtom allowed to eat, often creates diſeaſes, as I have mentioned. Thoſe who conſume a large allowance of animal ſubſtances, are more ſubject to putrid diſorders than them who eat vegetables. Hence it follows, that thoſe who are early taught to prefer the pleaſures of health, freedom from pain, and the love of life, to the preſent gratification of eating and drinking, bid faireſt to be the moſt happy in themſelves, and to become the beſt ſubjects, as not waſting what another may want.

With reſpect to the ſcholars under conſideration, it may be remarked, that the allowance in the king's ſhips is very large; but proviſions are ſubject to waſte and decay, the length of voyages uncertain, and various other accidents intervening, it is ſometimes brought down to a reaſonable ſtandard; the ſailor being entitled to ſhort-allowance money for the deficiency.

In this enterprize we may act with equal liberality and diſcretion, and keep the ſcholars in the higheſt health, at an eaſy rate. It is well known, that in ſhips the leſs men feed on ſalted fleſh, the leſs ſubject they are to ſcurvy, and the diſorders uſually attending a diſeaſe, which when it obtains an aſcendancy, creates great miſchief.

To prevent this evil, ſeveral articles have been lately introduced, by the judicious uſe of which, much evil has been prevented. *Sour krout*, in particular, has acquired a reputation, as a vegetable antiſcorbutic, breaking the ſaline and corroſive parts of ſalted beef. And, as the doctrine of *fixt-air* has obtained among the faculty, cabbage thus preſerved in ſalt, ſo far preſerves its vegetable principles, as to be generally in high repute. The Germans, whoſe winters are more ſevere than ours, expend vaſt quantities.

For a preventive, eſſence of malt is alſo found of ſovereign efficacy, in the hands of the ſurgeons; and, ſo far as convenience of ſtowage can be procured, the malt itſelf infuſed, is yet ſuperior in its good qualities againſt the rage of the ſcurvy. I know experimentally, that the malt broken, and infuſed, as we drink tea, and ſweetened with coarſe ſugar, operates very potently to correct a ſtrong ſcorbutic habit *; and this being eaſily come at, ſhould be conſidered as a medicine in all ſuch diſorders.

The ſame principle holds of dried *curl kale*; which, ſoaked in water a proper time, increaſes to many times its weight, and is eſteemed as good as any freſh vegetable. It ſeems deſerving of ſingular attention, for the preſervation of life, even on ſhore, where freſh vegetables, as in the winter ſeaſon, are difficult to be obtained in a good ſtate. Whether this can ever be brought into uſe in ſhips of war, beyond the tables of the officers, or medicinally for the ſick, in the hands of the ſurgeon, is much doubted, becauſe the quantity of freſh water required to ſoak it in, and then to boil it alſo, is very large.

The object which calls for the moſt attention, among all the articles of diet, is *bread*. The *French*, who in common life uſe leaven, have a method of making freſh bread on board their ſhips; which I do

* I took it with bread, as a breakfaſt and a ſupper, and found it very efficacious; it operates as a *diuretick*.

do not find we could ever arrive at. There can be no doubt of their benefiting much by it, in the preſervation of their ſeamen. Our king's ſhips are ſupplied with fine wheaten kiln-dried flour, but we uſe it chiefly in *puddings*. Theſe, not being made of fermented flour, cannot be rendered ſo digeſtible as *bread*. But a proper allowance of ſuet or treacle, which renders them palatable, makes them alſo lighter and more digeſtible. The Smyrna raiſins, being in a ſufficient quantity, add to the reliſh; but the treacle, or moloſſes, is the better antiſcorbutic.

In ſhips of war the common Spaniſh raiſins become candied too ſoon: the *Smyrna* raiſins ſtand much the longeſt time, and, conſequently, are preferred. The ſame cauſe may not operate in the ſchools, where the ſupply of a commodity in its pure ſtate may be as regular as the conſumption of it.

Upon ſeveral experiments which I have made, I found that in order to break the coheſive quality of fine flour, a mixture of one third part of pounded biſcuit anſwered the purpoſe exceeding well. Were this practice adopted, though only for the ſick or convaleſcent, it might be proper to ſupply a few ſmall hand mills to facilitate the preparation of this ſalutary farinaceous diet. And it is a happy circumſtance to the nation, that every ſuch article has its due conſideration, whenever it tends to the great object, *naval ſtrength*. The difference of a crew devoured by *ſcurvy*, or in good health, may be the difference of preſerving a nation, or leaving it a prey. Great events depend on apparent ſmall cauſes.

What is vulgarly called *plumb-pudding*, unleſs the coheſive quality of the flour is broken by ſome medium introduced, cannot be ſuch proper food as freſh bread. Give a ſick man a hard dumpling, inſtead of a light bread pudding, and it is eaſy to conceive what his phyſician will ſay. We know that *ſuet* operates on flour, to break the coheſive parts; and if more of it were uſed in our ſervice, it might be better: but to make the pudding partake of the ſaponaceous qualities of *freſh bread*, *moloſſes*, or in want of this, *muſcavado ſugar*, anſwers the beſt of any thing I know of, obtainable at ſea. And if a vegetable, or farinaceous ſubſtance is introduced in place of a part of the *ſalt-meat*, it will not only be a cheaper diet, but beyond all doubt much more ſalutary; and by check-

ing the ravages of the ſcurvy, give pleaſure, health, and vigour. Every thing that promotes the uſe of an agreeable vegetable diet, is in favour of naval ſervice.

To apply this doctrine to the ſchools in queſtion, and give a cheap and good aliment:—It may preſumed, that fine *wheaten-flour* may conſtitute a great part of it; and, probably, a mixture of pollard, re-ground, may operate as advantageouſly as the ground biſcuit. But certainly the puddings will be the more ſalutary, as well as palatable, by the *moloſſes*, or *muſcavado ſugar*; or, in want of theſe, by raiſins and ſuet. Moloſſes ſhould be kept in jars.

In honour of a farinaceous diet, I have heard it remarked by ſome of the moſt ingenious of the faculty, that an equal weight of *bread without meat* is far preferable, for health and nutrition, to the *meat without the bread*. And, perhaps, it will be found, that the conſumption of meat in quantity beyond its giving a reliſh to bread, tends to putrid diſorders: and it were happier for *us* on ſhore, if we conſumed leſs; conſequently, if ſome of our paſture lands for cattle were converted into corn-fields, ſo that we might have more bread, more health, and longer life, might follow.

If we enquire into the manner of living of the great maſs of mankind, we ſhall generally find that they eat too much, or too little animal food: ſome devour by pounds, and ſome never taſte it. In *Aſia* this is verified, even on a religious principle; ſome of the inhabitants of Eaſt India chuſing rather to periſh by famine, than touch fleſh as food. In moſt parts of Europe, animal food is ſerved out by ounces, rather than pounds; and poverty keeps it from great numbers of us.

What we are moſt deficient in, is cookery, to render water more tributary to our aliment. I once made an experiment, under my own eye, at how low a rate I could dine to my ſatisfaction, and feed 60 perſons at the ſame time.

I ordered an ox-head of a moderate ſize, which I put into a copper, with 90 pints of water, intending to boil it down to 60; I added green peas, (at that time very cheap) a peck *; 2 lb. of good

* Split peas, or rice, might have done nearly as well.

good clean oatmeal *; 3 or 4 lb. of onions †; the cruſt of a loaf toaſted; a ſprig of penny-royal; with pepper and ſalt to ſeaſon the whole. Theſe ingredients were boiled gently near 4 hours, and the 90 pints were reduced to 50; and moſt excellent food it was. As well as I remember, all the ingredients, except the meat, and the bruſh part of the penny-royal, were diſſolved. Thus 60 perſons had each five-ſixths of a pint of rich ſoup, and alſo 2 oz. of a glutinous and nutritious animal ſubſtance. I reckoned no cookery, nor firing. The head coſt 2s. 6d.; and the other materials, purchaſed in the beſt manner, did not exceed 1s.; conſequently, for 42 pence I fed 60 perſons, one might ſay voluptuouſly; drink and bread excepted.

It might be eaſily proved, that if another ox head, or an equal weight of ſhin-bones had been added, with double the quantity of ingredients, or in want of ſome of them, an equal weight of cabbage, twice the number might have been provided with a *meat dinner*.

Whether the fleſh be of the leaſt expenſive parts of an ox, or any other animal, uſually ſerving for the food of man, the difference is not great: the ox-fleſh is the moſt ſubſtantial, and by many held more digeſtible than that of younger animals. Much depends on food being well prepared by the cookery.

There are many conſiderations which occur to the mind, concerning the œconomy of the eſtabliſhments propoſed, and the judicious management of a number of poor boys collected; who may be civilized, and inſtructed, and rendered good huſbandmen, warriors, and friends to their country and mankind.

But what are our ſcholars to drink?—This will depend on the Directors of the reſpective ſchools. The ſtrongeſt men we know of, are ſaid to be the *Turkiſh porters*: their religion forbids the uſe of ſpirituous liquors; and their common beverage is the liquor nature intended for us all; the grand *panacea* to which the voluptuous are often forced to apply, in the laſt reſort, to remove the long catalogue of diſeaſes, acquired by the uſe of wine, ardent ſpirits, and fermented

* This article is hardly to be found well made; either the oats have not been kiln-dried, or there is ſo much of the tailings, it is apt to ferment from its coarſeneſs, or want of cloſe package.

† Some recommend leeks, but they are not ſo pectoral.

mented liquors of various kinds. That any fermented liquor gives ſtrength, may be queſtioned; and if it baniſhes one care, it creates twenty; and, when uſed with this view, is a miſerable expedient.

Whatever may be ſaid on this ſubject, we muſt ſhew attention to climate, and honour to our *malt-liquor*; which, being good of its kind, and drank with moderation, rarely does any immediate harm: though the growth of ſome diſeaſes is aſcribed to the uſe of it; but ſo are ſome diſorders aſcribed to *bread*. In ſhips, we find ſmall-beer act powerfully as an antiſcorbutic.

I have mentioned the infuſion of malt, as a ſovereign remedy for the cure of the ſcurvy. The common people often drink very meagre, bad beer, not half ſo refreſhing or ſalutary, as pure good element. In ſummer ſmall-beer is generally bad.

When ſmall-beer is good, a portion of it may cheer and invigorate. Each ſcholar might have a meaſure at his meals, and water for the other demands nature may make on him. The king allows a quarter to a tun, for his ſeamen.

If there are any boys, for whom malt-liquor is medically preſcribed, *porter* may be depended on, at all ſeaſons of the year; and the mixtures in this ſeem to be of ſovereign efficacy in many diſorders. If taken in ſmall quantities, I apprehend it operates potently, and is far ſuperior to the ſhops of the chymiſt or apothecary. By whatever means they are acquired, the health and vigour of the ſcholars muſt be our object, as well as their induſtry, their moral, religious, and profitable education.

CLOTHING FOR THE FREE SCHOLARS.

There is no dreſs better calculated for agility, than the *ſeaman's*; though the jacket being ſhort, expoſes the thighs; but theſe, again, are covered with trouſers. In the preſent caſe, each lad may be ſupplied with a pair of trouſers, as a ſeaman, but not to uſe them, except when employed about the ſhip.

The *ſeaman's frock* may be provided, being of as much uſe in the field of agriculture and gardening, as in the duties of a ſhip, where tar is uſed: in the ſummer ſeaſon it may ſupply the place of a jacket; and it is common to both ſeaman and huſbandman.

It may be of uſe to conſider, if the kerſey jackets for theſe ſcholars ſhould not be made longer, than is uſually provided for ſeamen in actual ſervice: they may be at any time cut ſhorter, if need requires. I mean, that thoſe who work in the field or garden, ſhould have a covering for their thighs, as well as their backs.

No manufacture is, I believe, ſo fit for the purpoſe as kerſeys, the edges being ſewn, turned in the ſea faſhion, and the elbows ſtrengthened with an additional covering *. The ſmall black horn buttons, with ſtrong braſs ſhanks, are uſed by the Marine Society, and found to be the moſt durable. To prevent their being torn off, they are ſecured by a ſtrip of leather, and a length of whip-cord, the firſt ſtretching, the laſt contracting with wet; ſo that they are ſecure in all weathers and in all tugs from coming off.

If the jackets are made longer in the ſkirts, the kerſeys may be of a higher quality than thoſe uſed by the Marine Society; that is, as far as 7os. for a piece of 28 yards, ſhrunk, and dyed in indigo: theſe may prove cheapeſt in the wear. It muſt be obſerved, that if kerſeys are not ſhrunk after they are made, they draw up

* The king of Pruſſia's ſoldiers wear a bit of leather in the ſhape of a heart, ſewn on the elbows of their regimentals.

up very conſiderably when wet, and put the bearer in a miſerable plight, or perchance, render his garments totally uſeleſs to him; common prudence, therefore, requires this ſacrifice in the firſt inſtance *.

The half-thicks, of which the breeches and waiſtcoats are uſually made, ſhould be alſo of a good quality, dyed in indigo, and ſhrunk.

The ſhirts ſhould be of good check, of 2s. 6d. to 3s. per ſhirt made, being ſtrong and durable.

Stockings of worſtead, well made, are the cheapeſt in the iſſue. They are not ſo clumſy as yarn, nor heat the feet ſo much. Care ſhould be taken of ſuch a ſupply of them as may enable the ſcholar to be always clean in his feet. In the ſummer ſeaſon, unbleached thread ſtockings will be the beſt for them.

Their ſhoes ſhould be well made, and of ſuch leather as will ſtand, ſuited to their condition, and the duty expected of them: a bad ſpungy ſhoe is an abomination: in theſe days no bad ones are impoſed on thoſe who ought to be the beſt provided for.

The cheque handkerchiefs for the pocket, however ſmall, are neceſſary for cleanlineſs.

Stocks are an ambiguous part of dreſs for young perſons, as the neck might be as the face; but

* A kerſey will draw up from 31 to 27 yards, according to the degree of the looſeneſs of the weaving; the finer the kerſey, the leſs it will draw up. If it is again ſtretched when dreſſed, about one yard upon 27, it ſhould not be more extended; and as to the dying, it is often done with logwood, which is much the cheapeſt, but it gives a very bad colour, compared to the indigo; ſo that the ſaving in this article is bad œconomy.

but cuſtom gives them a manly air: one of ſilk for high-days, would coſt but little; others might be made of ſtrong cotton, or leather.

Their buckles ſhould be plain, of braſs, ſuch as have good tongues and anchors, and eaſily kept clean. The ſmalleſt priced generally turn out the deareſt in the iſſue.

Dutch caps, of woollen ſtuff wove, though thick, imbibe much water, unleſs it be pitched over. For theſe land ſailors, a hat of long hair in a ſhort brim, to turn the water, may do better than the cap.

The Manufacturer being engaged to teach them to ſpin, knit, and weave, proper looms and inſtruments muſt be prepared. Theſe free ſcholars, or the moſt ingenious of them, will ſoon catch the art of weaving, and more eaſily that of knitting, and may take a pleaſure in providing their own clothing. The better it is, being ſuited to their condition, the more the ingenious boy, who has it on his back, will rejoice.

THE SLEEPING-DECK, AND HAMMOCKS.

The next object to food and raiment is *comfortable reſt*.

What the ſize of this deck is, appears by the plan and deſcription. It can hardly fail of receiving a ſufficient ſupply of air from both ſides; and, conſequently, may be kept ſufficiently ſweet, which is the grand object in point of health.—If it appears neceſſary, a few ventilators may be fixed in ſeveral of the windows, in place of panes of glaſs.

The hammocks ſhould not hang above three feet from the floor, for this reaſon, that the further from the ceiling the more pure the air.

There is a peculiar propriety in this deck, from its ſimilarity to the deck of a ſhip of war, of the firſt rate, though more commodious and airy. Whatever an experienced officer may ſuggeſt to improve ſuch likeneſs, being at the ſame time convenient for the object of the School, may deſerve countenance.

In a ſhip of war, preparing for action, the word is, *Up hammocks*, (to be placed in the nettings, as fences on the upper decks) and *down cheſts*, (into the hold, to give room for fighting the guns:)—On our ſchool deck it may be, *Down beds*, and *open cheſts*.—The beds, in fine weather, may be often carried down into the ſun, to be properly examined and aired.—And their *cheſts*, or cheſt of drawers for the accommodation of their clothing and linen, ſhould be ſurveyed often by the Steward and Matron.

It muſt be obſerved, that by the preſent *naval regulations*, ſervants are not allowed to bring cheſts on board the king's ſhips, but, where œconomy is preſerved, a petty, or warrant officer is appointed to the charge of their clothing not actually in wear *. On this deck ten cheſts of drawers, for the uſe of the ſcholars, may be arranged, as beſt ſuits their being eaſily come at. If each of theſe cheſts hath five drawers, and each drawer divided, to contain the clothes of *two ſcholars*; and every cheſt marked and numbered in correſpondence with the ten neighbouring hammocks, the moſt perfect regularity may be preſerved; and every ſcholar know where to look for what belongs to him. Perhaps fewer cheſts of drawers may anſwer.

To keep theſe lads in mind of the duties of cleanlineſs, and the obligation of giving notice of any irregularity; at one end of the deck ſhould be written in golden characters, *Cleanlineſs is virtue:* at the other end, *Speak out, and be pardoned:* in the middle part of the room, moſt conſpicuous, *Riſe early, that your fields may be fruitful.*

VENTILATION.

Though the plan, for the reaſons ſet forth, makes the rooms of the ſchool-houſe only 9 feet high, it is probable ſome will add as

* This is an article of diſcipline which may hereafter be fixed on a more regular and ſecure principle, in favour of the riſing generation, bred to the *ſea ſervice*.

as much heighth as they think convenient; the more lofty the more airy. In ſhips, the dimenſions cannot be departed from; and for the ſame reaſon ventilation becomes the more neceſſary. That air is life, is as indiſputable as that men muſt eat to live: but they more eaſily diſcover when their food is tainted, than when their air is morbid. The remedy is eaſily come at, by the ventilation not many years ſince propoſed and carried into execution, by the celebrated life-preſerving philoſopher the Reverend Doctor Hales. The diſcipline of ventilation, in a conſtant uniform well-ordered manner, is I believe, preſerved in ſhips of war, where it cannot be ſuppoſed any life is loſt for want of it. If the Commiſſioners for the ſick and wounded were charged with the inſtruments of the ventilation of ſhips, it would be in character, as prevention in ſuch caſes is of more ſovereign efficacy than all the *Materia Medica* can boaſt of. There are "a thouſand natural ſhocks that fleſh is heir to;" but the air even of mines is now purified. How many of the opulent die of a play-houſe, a crowded aſſembly, a crowded court, a crowded houſe of commons, and even a crowded church, when proper care to ventilate is not taken, is more lamentable than wonderful! The ſea in many reſpects has the advantage; and, let the fancies of the opulent predominate as they may, no proper care of our poor boys will be wanting.

CAPTAINS OF THE GUN, AND THE DISCIPLINE OF CLASSING THE SCHOLARS IN COMPANIES.

Every circumſtance in education, which tends to promote *diſcipline*, becomes an object of moment; and all claſſes of a people, where liberty is ſubject to abuſe, ſhould be kept in mind of the meaning of the word. In this ſchool, there will be the faireſt opening for the moſt judicious regard to the principle. Theſe ſcholars may be claſſed in companies of ten, as Company N° 1ſt to 10th, every tenth ſcholar to be called a Captain of the gun; the choice to be made of the ſenior ſcholars in priority of admittance. They may be diſtinguiſhed by a ſmall red feather worn in their hats or *caps*. They ſhould be ſubject to be ſuperſeded for neglect of duty. Theſe companies may be put under command of the young artiſts, two companies each to the four ſeniors; and one company each to the two junior artiſts.

This is underſtood of certain field days of exerciſe of the whole corps together, or as may render it convenient. Every company may be diſtinguiſhed by the number on the braſs button of their hats. By a ſkilful management, the hundred may be kept in as much order as ten; as each Captain of the gun is ſuppoſed to be reſponſible to his ſuperior, the Petty Officer, as the latter is to the Captain of the ſchool.

Each company ſleeping in a particular quarter of the deck, it ſhould be a part of the duty of the Captains of the gun, to report if any irregularity is committed by any one of his company; and alſo to ſuccour them in caſe of need. This may render a night-watch unneceſſary. In ſhips of war, a quarter-maſter, or one of his mates, or one of the ſurgeon's mates take their round, to ſee if all is well.

The ſeveral Captains of the gun ſhould be inſtructed to paſs the word at the ringing of the bell, for riſing, morning prayers, breakfaſt, work, leaving off work, dinner, evening prayer, ſupper, &c.

Each Captain of the gun, being inſtructed in his duty, ſhould make report of any breach of orders in any one of his company; being firſt taught that this ought to be made with a manly tenderneſs, and Chriſtian charity; and that, as he who corrects a fault in himſelf, is next to him who does not commit one, he who gives occaſion for ſuch correction in others, ought to be conſidered as a friend, not an enemy. This doctrine runs counter to the corruption of the heart; but to militate againſt ſuch corruption is the great object of education. And the advantages of ſuch an œconomy may be carried into ſuch mutual regards, and honeſt bravery, upon a principle of good order, that the harmony of the ſchool may fix as on a rock.

This diviſion of companies may excite emulation, which company ſhall perform the ſeveral duties, whether in the field of labour, or naval exerciſe, in the beſt manner; and which of the ſcholars keep themſelves the tighteſt and moſt cleanly. A pattern boy in each company may be of great uſe, as he ſhould be conſtantly marked out for imitation. Thus the whole conduct of the ſchool may be promoted on principles of vigorous health, good-humour, and regular ſubordination.

DUTY OF THE HUSBANDMAN.

To form an idea ſuitable to the uſefulneſs of the propoſal, we muſt enter upon our object with deliberation: We may wiſh to obtain it by a maſterly ſtroke; but nature will take her courſe in her productions, and we muſt give her the time ſhe requires.

If the land put into the hands of the *huſbandman*, by the force of ſkill and induſtry, produces food for the body, induſtry will improve the ſoul, and anſwer in the ſeveral views of our moral and political intention. Experience will prove what may be done to render theſe young perſons valuable, by means of an education in which the common good is ſo deeply conſulted.

Mechanical powers are of the greateſt benefit to mankind, in performing much work with few hands: but ſuch powers have a greater affinity with the quantity of the work done, than the furniſhing employment, and breeding up great numbers to labour. Our object at preſent is, to cheriſh both deſigns; for wherever the mechanical powers can be employed to make the land bring forth her increaſe, it is preſumed, they will not be omitted. The common plough is a mechanical invention, and ſo is every tool that will be put into the hands of theſe young ſcholars: and being ſuited to their ſtrength, there can be no doubt of their uſing them to advantage*. We ſee what great things are done by young perſons in certain manufactures depending on the fingers. The earth not being too ſtubborn for the ſtrength of their arms, may be alſo *manufactured*, ſo as to obtain its productions.

Much will depend upon the choice of the Huſbandmen who are ſet at the head of this department, in the reſpective local eſtabliſhments. They ſhould be men of middle age, of a good moral and religious character, and taken from among thoſe, who are accuſtomed to bring waſte lands into culture. And, where ſuch can be found, they ſhould likewiſe be accuſtomed to the care of young perſons, moſt probably their own children; that by treating boys with

* For ſize and weight of inſtruments of huſbandry, ſee plate, N° vi.

with a proper tenderneſs, they may be gently brought forward in knowledge and labour, as well as vigour, health, and cheerfulneſs; the huſbandmen demonſtrating by their conduct, that they act upon good principles.

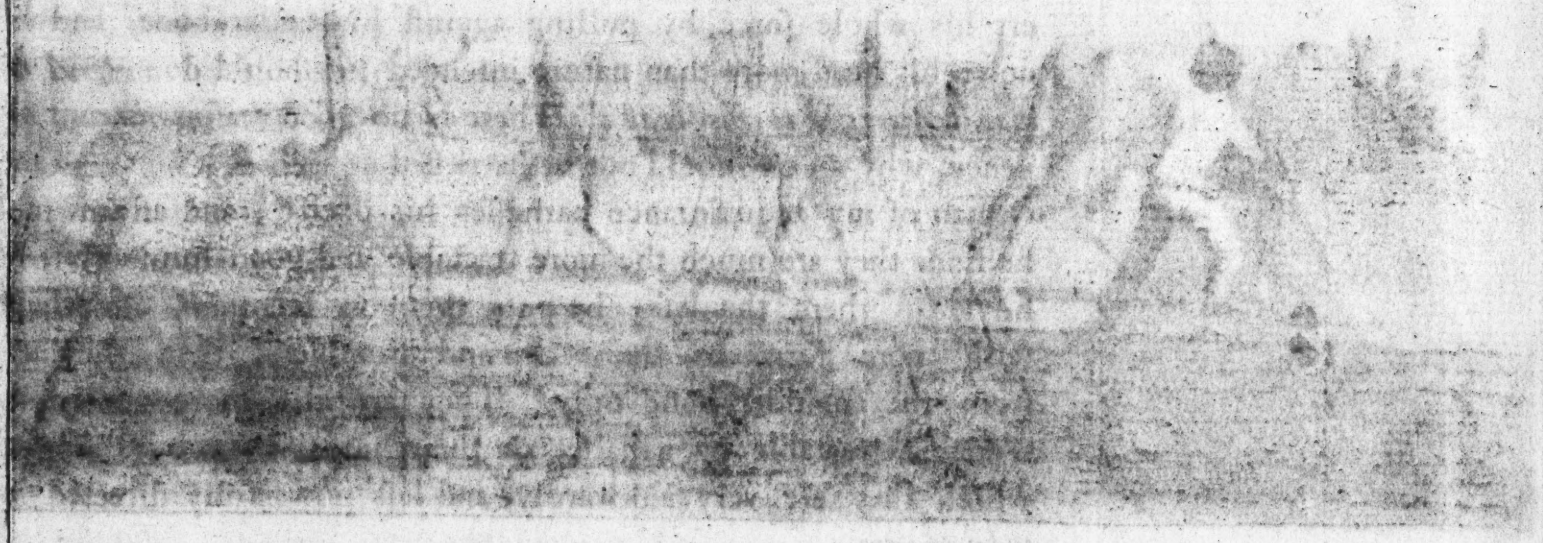
It is not to be imagined ſuch land can be rendered very productive, without the aſſiſtance of *horſes* or *oxen*: how many of ſuch will be neceſſary at ſetting off, I am not a judge. As ſome meat will be eaten, I ſuppoſe the ground will never have leſs than four or five oxen, for the plough and the table. On ſome ſoils, *horſes* may anſwer better, notwithſtanding the ſuperior coſt of keeping them: but as the produce will be chiefly conſumed on the ſpot where it grows, horſes ſeem to be ſo much the leſs eligible.

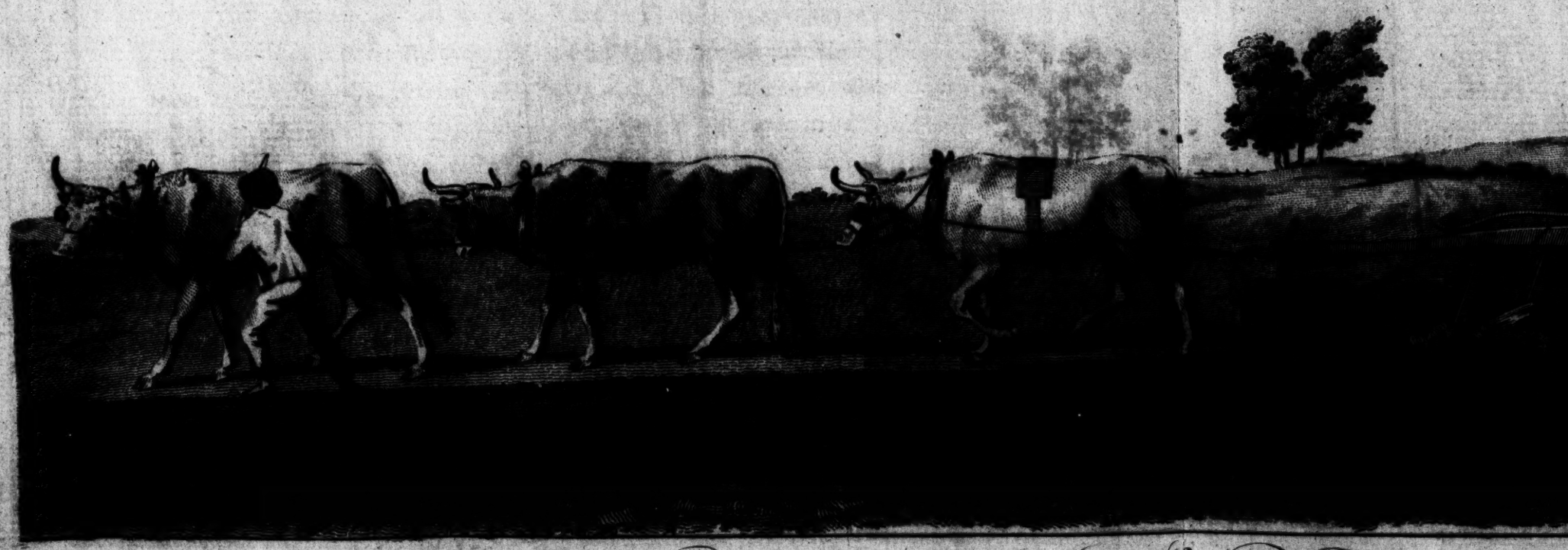
In regard to the manner of uſing oxen, the *yoke* is a very ancient cuſtom, even proverbial to the human ſpecies in the moſt abject ſtate, and it is the cheapeſt tackle for theſe animals; but it does not therefore follow, that the ox is well treated, nor that he can exert his whole force by pulling againſt his collar-bone, and holding down his head more than nature intended he ſhould do. "*A merciful man is merciful to his beaſt:*" There is no good reaſon, except the expence, why an ox ſhould not be harneſſed as well as a horſe. One gentleman of my acquaintance harneſſes his oxen *; and aſſures me, that he finds they are much the more tractable and good-humoured, becauſe he vexes them the leſs; he puts them to leſs pain, and they draw with more force by the neck and ſhoulders, than they can do from the ſhoulder-bone only. They are alſo more gently led and rendered tractable by a halter on their heads, than by the goad, by which they are very aukwardly, and leſs powerfully directed in their movements.

It will be eaſily underſtood that the collar opens at top, where it is tied, and is not intended to go over the horns.

It is ſuppoſed, that when the ſcholars are collected, and the ground looſened, they will be able, by following the plough, to break the clod; and by the force of their light pick-axes, ſpades, and

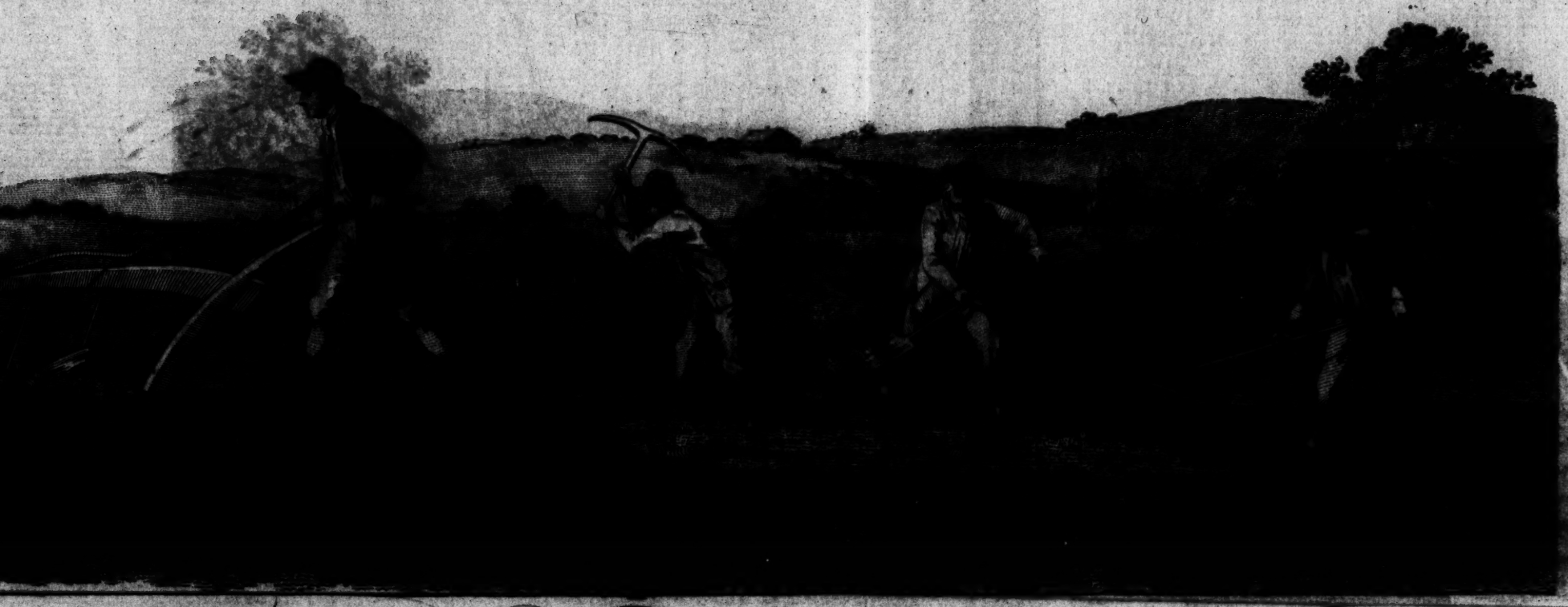
* See plate, N° v.





Representation of OXEN *harnessed at the* Plough, *and the*

employed in breaking and crumbling the EARTH

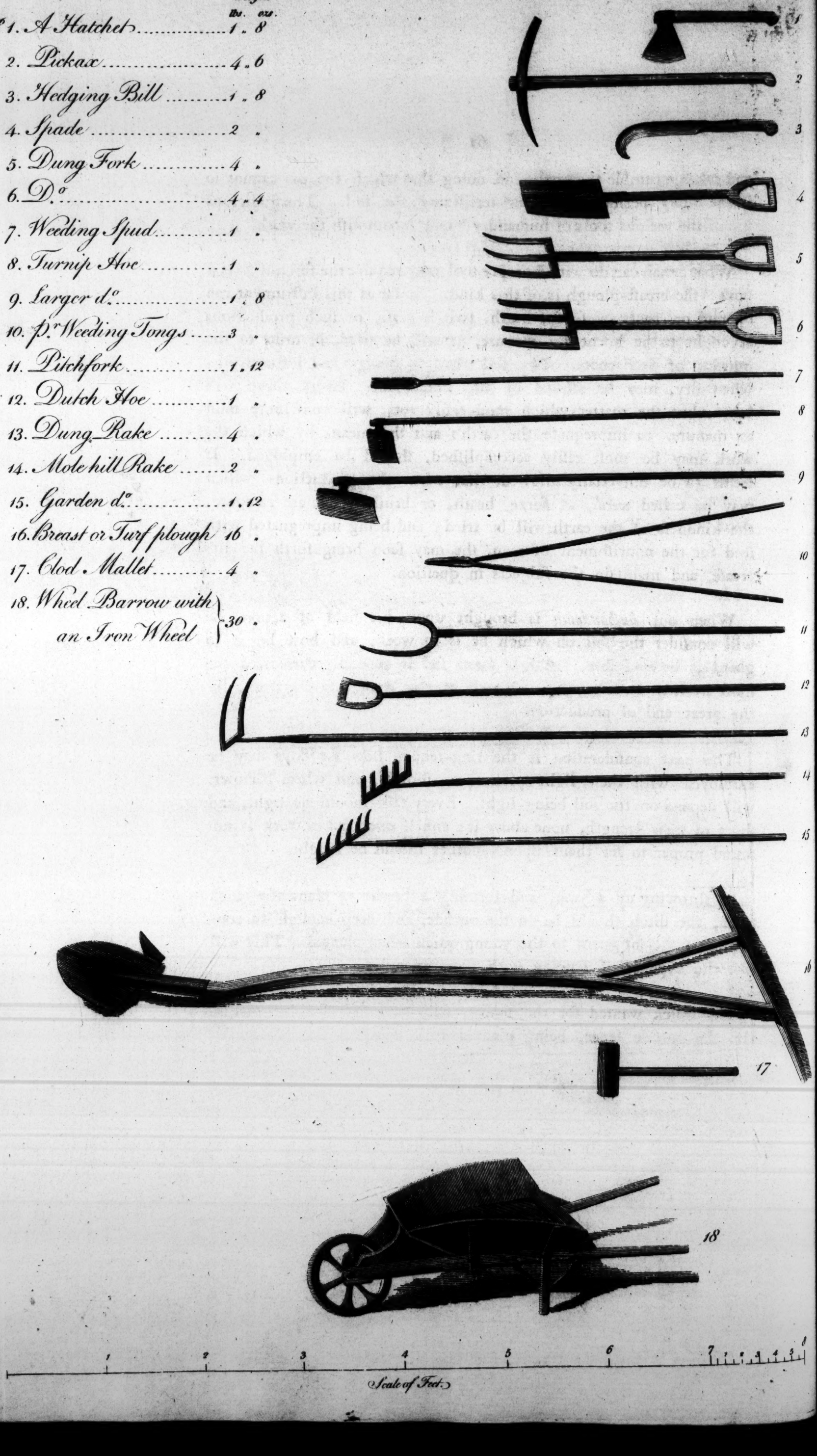


nd the Scholars *of the* COUNTY *Naval Free-Schools,*

E.ARTH to render it fit to receive SEED.

Utensils for Husbandry adapted to the Strength of the Scholars of the County Naval Free School

		weight lbs.	oz.
N°. 1.	A Hatchet	1	8
2.	Pickax	4	6
3.	Hedging Bill	1	8
4.	Spade	2	
5.	Dung Fork	4	
6.	D°.	4	4
7.	Weeding Spud	1	
8.	Turnip Hoe	1	
9.	Larger d°.	1	8
10.	p^r. Weeding Tongs	3	
11.	Pitchfork	1	12
12.	Dutch Hoe	1	
13.	Dung Rake	4	
14.	Mole hill Rake	2	
15.	Garden d°.	1	12
16.	Breast or Turf plough	16	
17.	Clod Mallet	4	
18.	Wheel Barrow with an Iron Wheel	30	



and rakes, crumble the earth, and doing that which the ox cannot ſo immediately perform, aſſiſt in fertilizing the ſoil. The judicious uſe of the various tools of huſbandry * may accompliſh the work.

What a man can do with a proper tool, may require the force of ſeveral boys: the breaſt-plough is of this kind. So far as this inſtrument can operate on roots of furze, heath, twitch graſs, or ſuch productions as ought to be burnt for manure, it will be tried, in order to the burning of ſuch roots. The ſoil which is ſpongy and inflammable, when dry, may be aſſiſted by this inſtrument. Every thing will burn; but the matter which moſt eaſily rots, will contribute moſt as manure, to impregnate the earth: and the means by which the work may be moſt eaſily accompliſhed, ſhould be employed. It ſeems to be univerſally allowed, that when the productions, which may be called *weeds*, as furze, heath, or bruſh-wood, are removed, the kindneſs of the earth will be tried; and being impregnated with ſeed for the nouriſhment of man, ſhe may ſoon bring forth her increaſe, and maintain the ſubjects in queſtion.

When our *huſbandman* is brought upon his field of action, he will conſider the ſoil on which he is to work, and how he is to guard it by encloſure. *A light loamy* ſoil is generally conſidered the moſt healthy to live upon, as well as the moſt eaſy to work, for the great end of production.

The next conſideration is the ring-fence; how far boys may be employed with their light pick-axes, ſhovels, and wheel-barrows, will depend on the ſoil being light. Every taſk ſhould be light, and ſhort of their ſtrength, none above it: and if one kind of work is not found proper to ſet them upon, another ſhould be ſought.

In throwing up a bank, and forming a border to plant the quick upon, the ditch ſhould be on the outſide, and deep enough to conſtitute a ſufficient guard to the young quick when planted. This will ſave the expence of fencing with poſts or rails.

The quick wanted for the fences, will be about 135,500 plants, viz. the outſide fence, being planted with a double row of quick,

* See plate, N° v.

4 inches apart, and 16 inches row from row; will require 62,150 plants. The inner fence, planted in the ſame manner, will take about 73,350 plants. If theſe 135,500 plants were to be bought, they might coſt 4s. or 5s. per thouſand: if they are cultivated on the ground, it may be conſidered, that a ſack of four buſhels of haw-thorn berries will produce of quickſets, about 10,000, and a rood of fence takes near 4,000. Quick, after being one year in the *ſeed-bed*, ſhould be tranſplanted into rows, and in this manner ſtand two years, before they are removed to the fence where they are to remain. Slow as this operation of nature may appear, it is permanent and ſecure. If it ſhould be thought moſt eligible to grow them on the ſpot, in the firſt inſtance, a proper ſized piece of ground in the nurſery may be incloſed, in order to its being planted with berries, for theſe are two years before they come out of the ground, and two years afterwards are neceſſary before they are fit to be tranſplanted into a fence. In the mean time, the ditch and bank will be the guard of the ground.

The above computations are made on 150 acres for 100 ſcholars. If a latitude is given for a ſmaller number of ſcholars, fewer acres may anſwer. Where the ſpace is large, and the ground invites to a regular diſtribution of the ſeveral parts of it, the huſbandman may be required to proceed in this order,

50 chains, or 1100 yards.

chains. 12 links. 50 C. 14 L. 20 N° 1.	N° 2.	N° 3.	N° 4.
N° 5.	N° 6.	N° 7.	N° 8.

30 chains, or 660 yards.

though

though I apprehend an irregular ſpot will be more beautiful, eſpecially where it can be partly bounded by wood.

The *ring* fence being marked out, the ditch made, and the earth thrown up, the huſbandman may proceed in the interior diviſion in the oblong form deſcribed, viz. in 8 fields, 4 in length and 2 in breadth; two of theſe fields, or ſuch a proportion of the land, to be diſpoſed of in the following manner:

	acres.
The *naval ground*, or ground devoted to naval exerciſe and amuſement, on which the houſe alſo is to ſtand - -	7
The farm-houſe, barns, &c. - - -	3
The garden for roots and vegetables for the conſumption of the ſchool - - - -	12½
The nurſery of trees - - - -	13

Theſe amounting to 35½ acres, is the quantity of the partition of two fields, viz.

	a.	p.	r.
Eight pieces of ground, containing each 17 acres 3 per. is	142	0	0
The road being 35 yards wide, intended to give ſufficient room for making compoſt heaps, &c. remains	8	0	0

The road running length-ways through the grounds, will create a ſeparate and eaſy communication with each field.

Where there is a choice in the ground, the beſt ſhould be appropriated to the *garden* and the *nurſery*, and theſe will furniſh the moſt ſuitable employment for ſuch young perſons. Of the firſt they will eat the produce in roots and vegetables; and the laſt they may ſell for the purchaſe of the wheat which they will want, and not be able to grow in ſufficient quantities, 'till they can bring their ground into the higheſt culture. Such a nurſery of foreſt-trees may be raiſed from ſeed ſown in the nurſery; and this will furniſh much light labour for boys, by houghing, weeding, and tranſplanting; whilſt it affords pleaſure to

the neighbouring noblemen and gentlemen, who may purchaſe of the ſchool what they may have occaſion for, whilſt they intereſt their hearts and underſtanding, in favour of theſe young *huſbandmen-mariners*. By good management they will ſee virtue and induſtry ſmile around them in every quarter of theſe fields, devoted to national virtue, and the moſt profitable induſtry.

The other ſix diviſions, according to the beſt courſe of huſbandry, may ſtand in this order; though probably in few caſes exactly in the ſame arrangement of fields.

	1st year.	2nd year.	3rd year.	4th year.	5th year.
N° 3	turnips	barley	clover	clover	wheat
4	barley	clover	clover	wheat	turnips
5	peaſe	turnips	barley	clover	clover
6	clover	wheat	turnips	barley	clover
7	clover	clover	wheat	turnips	barley
8	wheat	turnips	barley	clover	peaſe

If the fields are once ploughed over, beginning at Chriſtmas, the work may be done by 3 or 4 horſes, or as many oxen, by Midſummer. Thoſe fields which are finiſhed by the beginning of April, if they are free from roots, and the *tilth* good, may be ſown with lenten corn, viz. *peaſe*, *oats*, or *barley*; and ſuch of the fields as are ploughed after April, may be fallow. By this means the turf will grow rotten, and may be the more eaſily reduced to a regular courſe of huſbandry.

The queſtion which may naturally ariſe upon this view is, "*Cannot you give theſe boys more bread corn?*" The anſwer may be as ready—the land being veſted in the ſchool, in the hands of truſtees, and in every inſtance meant to render the ſchool permanent, the earth ſhould be managed ſo as to make the little eſtate as valuable as it may be beautiful to behold. The object ſhould not be purſued by halves or quarters, but in the plenitude of the power of able huſbandry, in the fertility of the ſoil, and the beauty of the ſite, to invite the inhabitant, and render his life as pleaſant as it is uſeful.

In

In regard to the great production of bread-corn, as the land is improved by ſkill and manure, two of the ſix diviſions may be hereafter brought into *wheat*; and in this caſe, were the land to produce three quarters an acre, it may reach to the expence in bread; or what is wanting may be made up by a mixture of either rye or barley. It ſhould be a leading principle to render theſe free-ſcholars, with due aſſiſtance, as able as it may be proper to attempt, to maintain themſelves. With good management this may be done, and afford a perſuaſive example to every honeſt man who labours in the field, of what may be done by his own children, if his landlord allows the uſe of a ſmall portion of the earth adjoining his cottage.

The benefit of *drilling*, as adapted to the ſtrength of boys, is obvious; and *drill-planting* is recommended, eſpecially for *peaſe*, as it will not only be employment for the boys in drilling the ground, and planting, or dropping the ſeed, but in *boughing*, weeding, and earthing up each row, as occaſion may require.

The employment the ſcholars may have in the field, particularly in the firſt year, will be to *aſſiſt* only where the ground is ſuited to their ſtrength. If their light tools are of any material uſe in making the ring incloſure, the ſubdiviſion fences will follow in the ſecond or third year. But in the mean time, the *garden* and *nurſery* grounds ſhould be moſt attended to by them: nor need theſe young huſbandmen be idle, whilſt they may hough turnips; follow the plough; break and crumble the clod, and aſſiſt nature in her productions. They ſhould be conſtantly reminded, that as they work, by the kindneſs of Heaven they will furniſh themſelves with the means of living.

In a ſubject of ſuch a magnitude, where the variety of the ſoil may create a conſiderable difference, and the opinion of huſbandmen may be equally various, the conceits which I communicate will be treated accordingly.

The ſtrength of boys, from the age of 12 to 16, will vary conſiderably, and therefore the ſame degree of labour ought not to be expected from them all. The Huſbandman can in no inſtance ſhew his ſkill and good underſtanding, his humanity and paternal tender-

neſs, more than by ſuiting the taſk aſſigned to the ſtrength of the young perſon, and make his labour a kind of pleaſure.

More than is proper ſhould not be expected from any ſcholar: if he ſhews a good will, and gives proof of his inclinations, it is no ſecret what young perſons can do: but the human ſpecies, with reſpect to animal nature, muſt be regarded with tenderneſs as well as ſkill, ſuitable to the ſuperiority it enjoys over other animals: and it ſeems moſt agreeable to the genius of our nation, while we are watching each other, to guide with ſilken ſtrings.

The Huſbandman ſhould keep an account of the employment of the horſes or oxen, as well as of the ſcholars, in a plan laid down; by which ſhould appear what he delivers to the Steward for the uſe of the houſe, from the garden as well as the fields, the ſame as if it were ſold to the ſchool. By this means, he may make it appear what is the real produce of the land.

Beſides his board, in a ſeparate farm-houſe, prepared for him and the ploughman, both ſhould be allowed proper wages, as perſons of confidence, charged with the care of the ſcholars in the field, as well as of the fields themſelves. The Huſbandman's office will partake of the nature of a Stewardſhip, though not connected with the domeſtic officer, who, according to the regulation of the navy, we have called the *Steward*. What further belongs to this article, may be ſought in the article of *waſte land*. Gentlemen and farmers will contribute their beſt advice, in this line of duty and good policy: probably ſome of the Truſtees may be complete judges. Among the many *right* ways of doing things, that which is the leaſt *diſputed* generally proves the beſt.

It may be further obſerved, that within the ditch and quick-ſet hedge, which forms the ring-fence, there may be a plantation of oaks, beech, elm, or firs, for ſhelter, uſe, and decoration. The making the internal incloſures or diviſions of fields, need not obſtruct the earlieſt cultivation of them. In order to adorn and afford a pleaſing ſhade in ſummer, and occaſional ſhelter from the inclemency of the ſky; the corner of each field where the fences interſect each other,

other, is more eligible for planting than in the hedge-rows, which hardly ever fail to obſtruct the growth of the quick-ſet. The forming of ſuch clumps will alſo be leſs dangerous to the growth of grain, and more pleaſing to the eye. The trees will ſhelter each other the more, perhaps in a ſituation where ſhelter will be much wanted, and in the iſſue produce finer timber. Regard may be had to the credit of the ſchools, and the honour of the nation, by rendering theſe grounds as delightful as is conſiſtent with convenience, and the nature of the object.

Perhaps it may be thought uſeful to have ſome of the *ſpruce-fir*: the black ſpruce, of which the admirable liquor of ſpruce-beer is made, grows in this country to the greateſt advantage. By the mixture of *molaſſes*, being fermented by yeaſt, the ſpruce contributes much to the health of ſeamen wherever it is uſed, being not only very agreeable and enlivening, but alſo very antiſcorbutic.

As to the kind and quantity of *manure* which may be wanted, it will depend on the ſoil, and the judgment of experienced perſons. Many kinds of virgin earth may be cropped without manure, and anſwer beſt, as it will furniſh food of one kind of grain or other, in the moſt expeditious manner.

WASTE LANDS, THEIR QUALITY AND CIRCUMSTANCES, AS APPROPRIATED TO THE SCHOOLS.

A nation circumſtanced as this is, it may with great propriety be ſaid, is called upon by a voice from Heaven, to exert itſelf in every form. We ought to enter into the conſideration of every expedient, by which the ſtate may be ſtrengthened; it being evident, from the nature of our conſtitution, that when private virtue ceaſes, *public* liberty will fall into an atrophy, and expire. What kind of monſter may grow out of its duſt, is difficult to determine.

The plan in queſtion partakes of one of thoſe pious efforts which, although it may be rendered coercive, requires virtue in the execution. The deſign is pregnant with public good, and tends to enlarge

enlarge our ideas of national love. It cannot be called an enterprize of great pith and moment, either with reſpect to the labour or the coſt; but it may juſtly be deemed a pious and judicious effort of regard for our country. And as we are now approached ſo near our object, the zealous friends of the deſign may try the merits of their cauſe.

Thoſe who are acquainted with the arts and myſteries of huſbandry, ſpeaking in a private capacity, may talk of *difficulties*; but as members of a community it were wiſer, and more politic to teach us what preparation to make, ſuppoſing that under the benignant influence of Providence the work will be done. We are all ſenſible that no enterprize can be accompliſhed without knowledge and labour.

That there muſt be due regard to ſtrength in men, in utenſils of huſbandry, and in a proper ſum of money to purchaſe what is neceſſary, is indiſputable. The only matter of ſingularity in this deſign, is the giving ſuitable employment to a number of ſuch *young perſons* as our ſcholars will be; and we are to exerciſe our common ſenſe and humanity, and find our way by the clue of *experience*, adopting the mode of proceeding moſt eligible in an enterprize, which is as common as the duſt of the earth, in private life when executed by *adults*, and the aſſiſtance of their children.

I have ſuppoſed in ſome parts of theſe pages, that *one hundred acres of waſte land* might be a ſufficient quantity for *one hundred ſcholars*, with their ſeveral maſters: but this depends ſo much on the quality of the ſoil, the manure, and the labour beſtowed on it, that it ſeems upon maturer thought, that we may put our young huſbandmen in a train of ſupporting themſelves conſiderably the ſooner and better, if we allow them *one hundred and fifty acres*; and ſo many may hereafter be neceſſary to furniſh them with employment for any conſiderable portion of their time: ſtill obſerving in ſucceſſion, that every thing ſhould be reduced as much as poſſible to a ſtandard of ſuch juvenile ſtrength, that every taſk be adapted to their powers. Experience will teach how this may be done; and how the parts reſerved entirely for adults may be diſtinguiſhed.

An *acre and a half* each perſon, is moſt analogous to our general computation of land neceſſary to the ſupport of the life of each perſon, comprehending the feeble, and robuſt.

I know that an eighth of an acre in garden ground has rendered a cottager 15s. per annum, and by parity of reaſon, a whole acre might produce to him £. 6 value, which is 4d. a day; and more than this it is believed that we do not generally expend. The food and raiment of a ſoldier indeed coſt 6d. per diem; and it may be found that their auxiliary aid from *quarters*, and the work ſome of them are allowed to do when not on military duty, may render their daily conſumption above this amount. Be this as it may, we muſt not rank our ſcholars with the *aged, and the infant*, but with the ſtrong, active, and laborious. The higheſt cultivation of one acre may produce ſufficient to maintain life in vigour: but this ſuppoſes it to be rich land, and laboured with the higheſt culture; whereas, we are now ſuppoſed to be come upon land that requires much more ſkill and labour than is common, before any produce can be ſeen.

It is hardly to be conceived, that any material difficulty will ariſe in procuring 100 or 150 acres of waſte land, for ſo manifeſt a local, general, and political an advantage. A deſign ſo pregnant with benefit to a nation, may alſo merit a diſtinguiſhed regard to a healthy ſite, and a proſpect that is agreeable. If in ſome counties circumſtances ſhould combine to induce thoſe who may be authorized to act, to ſelect ſuch land as is already in cultivation, or half prepared, ſuch a latitude being given them to meet their ſanguine ideas in behalf of the object, it will be the more happy, and it might be done without any diminution of the merits of the propoſal reſpecting *waſte land*; provided, and with condition, that ſo much land be brought into cultivation, in ſome other part of the county, ſo as to anſwer the purpoſe of increaſing the national riches, upon the baſis of theſe ſchool incloſures.

There is one peculiar advantage in this deſign, that it can hardly create any cauſe of complaint. To chuſe land where the mouth of neither cow nor ſheep has ever taſted a blade of graſs, may be difficult; but if the poor ſee their ſons inſtructed; and

the portion of inconvenience which they may ſuffer, abundantly compenſated by wealth and civilization, the great end is anſwered. Such an inſtitution will have a tendency to civilize, as well as alleviate poverty in a neighbourhood: it will militate againſt ſordid ignorance and griping penury, and that ferocity of manners which attends them. Theſe being baniſhed, a ſenſe of moral and religious duties will take their place, and afford a degree of happineſs which was never enjoyed before, in the moſt diſtant view. It is not in the nature of things but that great advantages will follow from examples of induſtry, and the comfort which flows from early impreſſions of the pious and uſeful kind. If every villager in health were habituated to provide his own food and raiment, whether directly from his own hand, or from the produce of his labour paid him in money, the number of our *paupers* would decreaſe, and the land wear the face of more plenty and contentment. Such appropriations of ſoil will probably be a means of preventing many from being trained up to miſchief. *Induſtry* is the parent of *honeſty:* and the beſt ſecurity againſt rapine, whether in the face of the ſun, or by nocturnal violence.

The object of theſe ſchools may be carried into the remoteſt happy conſequences, without any injury to the ſalutary laws provided in favour of the poor. Where there is a right of *commonage*, even a conſent of parties does not give a faculty of alienation; it muſt be done by legiſlative authority. Many waſte lands are in ſuch circumſtances: but the object before us will not therefore be the leſs popular, nor the leſs beneficial. It may be land where no ſuch right exiſts; or ſuch as making a ſtanding proviſion for a certain number of poor boys, will become a peculiar emolument.

Wherever theſe ſchools are built, land will be cultivated; the face of the earth rendered more delightful; the air in ſome places, which are marſhy or over-wooded, purified; more money circulated in the neighbourhood; and the people rendered more poliſhed and religious. The proviſion made for a ſucceſſion of poor boys will in a few years ſpread its influence, and the order propoſed may be exerciſed in ſuch ſchools, while many ſeminaries of the opulent are proſtituted to ſuch falſe indulgences of boys, as tend to lay waſte the morals of the people.

If the deſign is approved, as correſponding with the humanity and policy intended, it will for the ſame reaſon become *popular*.

To proceed with regularity in this buſineſs, and not err in point of policy or politeneſs, it ſeems neceſſary to lay the deſign before the inhabitants of the reſpective counties, who from rank and fortune are the moſt diſtinguiſhed guardians of the indigent: the opportunity moſt convenient may be the aſſizes; and there is reaſon to believe they will enter into the merits of it.

In the mode of *executing* the deſign, different ſentiments may prevail in point of quantity of land, or in number of ſcholars: I have calculated upon 100 ſcholars; and in my own judgment, a greater number would militate againſt the juſtice due to the ſcholars. The maſters could not act with propriety and effect, if they undertook to manage a larger number. Much evil comes of numbers, which maſters cannot overlook. He who aſpires at gain, and does not watch his ſcholars, to prevent their becoming wicked, before they are taught the diſtinctions of good and evil, is a bad citizen, and ought to be puniſhed.

As to ſecuring lands, according to the ſeveral tenures, it will be neceſſary, as in all communities where a regular ſucceſſion is provided for, to appoint certain perſons, or certain officers for the time being, in *truſt* for the object.

With reſpect to ſituation, the moſt eligible may be that which is detached from cities and great towns, that the officers may be the leſs tempted to go off their poſt, and that the object may be rendered ſo much the leſs a matter of idle curioſity to viſitors.

Whatever the quality of the land ſhall be, it muſt be preſumed it will be ſuch as will require much labour to bring it into the ſtate intended: it ſhould be a light ſoil, eaſy to work; the ſite healthy, and as agreeable as can be found, being ſuited to the purpoſe; and conſequently ſuch as, in the opinion of the judicious, is capable, by the force of labour and art, to render the cultivation practicable, in a reaſonable time. Various are the ſentiments of huſbandmen, perhaps ariſing partly from the difference of ſituations, and the influence of the ſun and air, as well as the ſoil.

In ſetting off in the cultivation of *waſte land*, one of the difficulties to contend with, may be the want of *manure*, and the application of the proper kind, ſuited to the ſoil; in this the ſkilful ſometimes differ in opinion; but it is probable the earth will call for aid, in the aſſiſtant principle of vegetation. Lime, marl, and the dung of beaſts, ſeem to be in the greateſt repute. Shells are recommended for heathy, or ſtiff land, as they are ſaid to produce a kind of ferment, and looſen the clod, preparing it for the roots of grain to penetrate; and alſo for that which is wet and boggy. In what ſituations theſe can be procured, I know not. In ſome places *ſea-ſand* is coveted, to quicken what is called *dead land*, but ſome chooſe to mix it with *loam*.

I have mentioned *burning* whatever will not eaſily rot: but ſome condemn the uſe of fire; yet the ſalts contained in wood-aſhes are generally eſteemed beneficial to culture. The nitre contained in ſnow is well known as one of the ſtrongeſt principles of vegetation. In hot countries, where ſnow occaſionally falls, I know that the farmer rejoices; and in cold, when the ſun acts intenſely, as in ſummer, ſowing and reaping have been accompliſhed within two months, and even within the compaſs of ſix weeks.—Sandy ſoils are manured with *clay:* and that which would produce only rye, may be brought to grow *barley* and *oats*; and this kind of manure is ſaid to be one of the moſt laſting.—Boggy land is fertilized by ſand.

Agriculture is now brought to ſuch a height with us, that excellent farmers, landlords or tenants, are found in every county; and it may be hoped their aſſiſtance will be beſtowed with a liberality of ſentiment and zeal, that may do equal honour to themſelves, and the cauſe of policy and humanity comprehended in the deſign of theſe ſchools.

Water of a good quality, is a primary conſideration; and the lighter the ſoil the more eaſily it will be reduced to culture.

As to *difficulties*, nothing is ſo eaſy as to talk of them, and nothing ſo rare as to find any great good done without them. Prudence does not conſiſt ſo much in talking of difficulties as in ſubduing them.

them. The execution of ſo liberal a plan, opening many ſcenes equally pleaſant and uſeful, will never be viewed by people of ſentiment without feeling their hearts overflow with humanity.

This deſign will help to beautify our iſland; and may be conſidered as a kind of new creation, on which reaſonable beings may worſhip their Maker, and ſerve their country; cultivating the earth, and encouraging her to feed and clothe them, as the reward of their induſtry. This muſt be grateful in the ſight of God and man!

When theſe ſcholars ſhall be brought into the active ſcenes of life, the benefit will ſpread itſelf over the land, and militate againſt the complicated propenſities to evil we complain of. The moral œconomy which ſuch lands are deſigned to be the inſtruments of promoting, may be delivered down to poſterity, as ſources of honour and defence, and give ſuch proofs of the zeal of the preſent age, as may convince ourſelves that we have much to hope for, and much to enjoy. Abſtracted from the proſpect of theſe ſcholars getting ſpeedy and commodious employment by ſea or land, this plan will render ſuch ſchools monuments of national wiſdom and policy; they will give evidence that we do not indulge a thought of foregoing any advantage that *reaſon* ſuggeſts to us, with reſpect to the great object of maritime ſtrength. By diffuſing knowledge, and a turn for employment at ſea, in a greater degree than now prevails, an additional ſource of naval ſtrength will ariſe; and in our national capacity theſe lands may afford us more joy than any other lands.

It may be preſumed, that the ſituation of theſe ſchools will differ much from each other. In ſome counties it is probable the land allotted may be near the ſea; and though the ſoil may be leſs prolific, a ſupply of fiſh may compenſate, and the ſea air contribute to the more vigorous health. But it ſhould be obſerved, that in proportion as young perſons are expoſed, the greater attention ſhould be had to their clothing. Warmth makes young plants ſhoot, in the animal as well as the vegetable world; and hardineſs muſt come of healthineſs. The ſight of the ſea will be in character, and as people living in ſea-port towns are the more inclined to the ſea, ſo may the youths whoſe ſchool is in ſight of it.

The neighbourhood of the ſea, where there are creeks or harbours for ſmall veſſels, may facilitate the bringing materials for building. Under theſe circumſtances it is alſo probable, that the ſcholars will be ſought for by maſters of ſhips living in the neighbouring ports, and a quicker circulation of the ſcholars enſue.

Next to this is the banks of rivers, whether navigable for ſhips, or only for boats. The communication with ſuch rivers will help to render the ſchools not only the more conſpicuous, and the more coveted for the education of poor boys, but give them the ſtronger ideas of water-born buſineſs.

In almoſt every view, the vicinity of the ſea, rivers, or lakes, muſt be eligible. In ſome counties it will not be practicable to find ſuch ſites, and therefore others muſt be choſen. In ſome places there will be convenient ſites near large pools or rivulets: gentlemen on the ſpot will be beſt able to judge. Wherever the lot ſhall fall, the ground will give value to the ſchool-houſe, and the ſchool-houſe to the ground.

We have now many commons of moderate, and even of very good quality, the produce of which, at this time, is of ſo trifling a value, that it is wonderful to ſee them in ſuch a condition. But in this undertaking we muſt content ourſelves with the beſt earth we can moſt eaſily come at.

If the land is on an eaſy declivity, it will for many reaſons be eligible, particularly for making drains; and if it has a South aſpect, it will derive greater elegance and fertility from the ſun. If it is higher ground than a gentleman would chooſe to build upon, it may not be the worſe for thoſe whoſe occupation leads them to buffet the elements.

The Huſbandman teaching the free-ſcholars to dig, plant, ſow, pluck, and gather in, that they may eat of the fruit of their own induſtry, time muſt give them ſufficient in quantity. As he will be detached from the ſchool-houſe, though on the ſame ground, his whole

whole time muſt be ſo devoted, that all be performed, with the acres under his care, and the number and quality of the hands under his direction, that can *properly* be done. Some parts will require the plough; but the utenſils of farming, being made for the uſe of the ſcholars, on a ſmall ſcale, ſuited to their ſtrength, their work may be rendered amuſing. Turnips, potatoes, onions, and cabbage, ſhould be firſt ſupplied, the ſame of milk from the paſture part of the land.—The wheaten bread will be the next conſideration; this will require more time and labour; yet, as one great object of the deſign is to render the land valuable by its production, and the ſcholars to feed themſelves by their labour, no means ſhould be untried that ſkill and induſtry can accompliſh. The *huſbandman* is to be paid liberally; and, living out of the ſchool-houſe, be allowed board-wages, uſing only ſuch of the produce of the fields, the orchard, or garden, as ſhall be allowed by the Truſtees.

Noblemen and gentlemen in the ſeveral counties who have manors or domains, a part of which may be proper for ſuch a purpoſe, will ſhew attention ſuitable to their own dignity, and the merits of the object. If the legiſlature takes it up, every part may be balanced, and every individual rewarded by the good which he may do or ſee done.

As the ſchools are founded on principles of ſupporting civil and religious order, the county will feel the good effects; and from thence, the community at large. How much we need ſuch generous efforts of zeal and public ſervice, was never more obvious than at this juncture.

It is with no ſmall pleaſure I am authorized to mention, that a gentleman of no diſtant county acquaints me he is ready to meet the idea for promoting this uſeful education, to render the poor ſober and laborious, and give them early impreſſions of the advantages of a ſea life. The ground he ſpeaks of wants but a ſmall fraction of 100 acres, lying within three quarters of a mile of a dock-yard, where men of war are continually building, the ſituation for a houſe delightful, the ground falling towards the South, the ſoil gravelly, the ring incloſure already made by the ſurrounding cultivated land, with pleaſing woods on the N. W. and S. W. The only condition that I hear of, is of a very reaſonable kind—a preference to be given

to

to the poor boys of his pariſh, being arrived at a proper age, and in other reſpects within the rules which may be preſcribed, their inclinations tending to a maritime employment.

This generous offer is made, upon a ſuppoſition that 100 acres will be ſufficient; perhaps an addition might be made; or it might be one of thoſe ſchools which will take a ſmaller number than 100 ſcholars. Perhaps there will be propriety in giving a latitude, to make the ſchools from 80 to 120 acres; though in the latter caſe, *two Petty Officers* may be neceſſary; and, the houſe being ſuited to them, may render the greater number as practicable as the leſſer.

DUTY OF THE MANUFACTURER.

The great object of theſe ſchools is, to promote uſeful induſtry, with reſpect to the ability of the ſcholars, to provide their own food and raiment. It is intended, that as many of them as the *Manufacturer* is able to teach, and as ſuits the intereſt of the ſchool, ſhall learn to ſpin, knit, and weave in linen and wool. When there is no work to be done in the field, or the rudeneſs of the weather will not permit of the ſcholars being ſent abroad, he may furniſh them with ſuch employment as is beſt ſuited to their abilities, and may be of the greateſt uſe in the future part of their lives; filling up their hours with the comfort and pleaſure of doing ſomething beneficial to themſelves and others.

With this view, regard ſhould be had to the choice of a man whoſe knowledge in ordinary kinds of work, and as a perſon of underſtanding and patience, may enable him to adapt his inſtruction to the ſtrength of the bodies and minds of his ſcholars. *Spinning* and *knitting* in coarſe linen and woollen, ſeem to offer as the firſt object; and *weaving* as the ſecond. For this purpoſe utenſils and materials ſhould be provided. If the county *houſes of induſtry*, diſtinguiſhed for their regular conduct and profitable employment *, can furniſh him with any uſeful leſſon on this head, it may ſupply his own want of experience.

There

* Some few of the pariſh workhouſes in London are ſaid to make the paupers gain their bread, or very nearly.

There is a method of making ſtocking-work in the loom, which very young perſons learn in a ſhort time; the loom being made of iron and braſs, ſo mathematically true, that a few ſimple movements do the buſineſs: this I have hopes may prove one of the recommendatory parts of the inſtitution of theſe ſchools.

The ſcholar who finiſhes any work fit for uſe, wearing it himſelf may be a conſiderable encouragement, and it may raiſe an emulation who ſhall excel.

As ſoon as the Manufacturer ſhall be able to judge of the abilities of his ſcholars, he ſhall claſs them, and produce to the Captain of the ſchool a monthly account of the progreſs of the reſpective companies, and the uſe of the materials; ſetting thoſe ſcholars, who are the moſt forward in this part of learning, to overlook and teach the others; in ſuch caſe diſtinguiſhing them by ſome ſmall preſent at certain times, of money to ſend home to their parents, and as a token of their progreſs in this uſeful part of their learning; it being conſidered as the moſt difficult part of their education.

It is not meant that theſe young perſons ſhould be kept above two hours at a time at any ſuch work, unleſs in caſe of accidental lameneſs. When the evenings are too long to be ſpent entirely in reading, eaſy work with the fingers will afford relief.

It may be obſerved, that the objects of theſe ſchools will differ from thoſe of all other ſeminaries, or collections of paupers or indigent perſons, being all males, young, and bred to *active* life. The ſedentary part, as in manufactory, need not prevent them taking a ſhare in huſbandry; and it may promote emulation who ſhall know the moſt. No hour ſhould paſs uncomfortably through idleneſs. Diſcipline will promote order; and the naval part, though amuſing, will not be the leſs uſeful.

THE SEVERAL KINDS OF EMPLOYMENT OF THE SCHOLARS, AND THE INSTRUCTION GIVEN THEM.

I have already marked out the great line of what the reſpective officers ſhould teach, and conſequently what the ſcholar ought to

learn: but for the greater preciſion, it may be neceſſary in this place to recapitulate, and to this end divide the ſubject into the following articles.

1. Gardening, as the lighteſt kind of work for ſuch young perſons.

2. Plantation of ſeeds for nurſeries of trees or plants, alſo requiring but little ſtrength.

3. Agriculture in its ſeveral branches; ſelecting with due caution and humanity, the parts which are ſuited to the ſtrength of ſuch boys. It may be obſerved on this head, that the ſcholars will increaſe in ſtrength as they advance in age; and that the eldeſt may be ſelected for the objects which require the moſt exertion; ſtill doing whatever is proper to increaſe their growth and ſtrength, and render them a ſtout and hardy race.—Concerning theſe three articles, ſo much has been already ſaid, as may lead thoſe who take up the object, to ſuch inveſtigations as may be moſt conſonant to experience.

4. Learning to read, or improving in it.

5. Such a portion of manufactory as the moſt acute of the ſcholars may have an opportunity of learning.

6. The theory of common ſeamanſhip.

It is not my province to enter upon a deep diſcuſſion of any one of theſe objects. The knowledge of them muſt be taught by the maſters, and grow from experience: I muſt obſerve that theſe ſcholars ſhould be conſtantly called upon to obſerve what is doing with reſpect to the nature of ſoil, water, compoſt, force of the ſun, and ſuch like, both as to the cauſe and the effect, ſo far as may be done without any philoſophical diſquiſition. Whatever tends to improve the hearts and underſtandings of the ſcholars ſhould be kept in view, to render their labour the more pleaſing. The great advantage they will enjoy will be in *eating* the produce of their own labour in the garden; and conſequently the common roots of potatoes, turnips, and onions, cabbage, and other ordinary productions, with herbs and common fruits, will anſwer better than thoſe which are rich, and more ſuited to the tables of the voluptuous. In the ſame manner, the laying out the garden will not be in that method which is the moſt beautiful, but the moſt profitable; ſuppoſing that the variety of ſun and ſhade may adminiſter in both views.

The

The principal object is the choice of the beſt ſoil on the ground for the garden; or, if that is found inconvenient in the diſtribution, the Huſbandman, who acts as a gardener, muſt make up for the defect, in order to render ſuch garden-ground as ſpeedily productive as the nature of it will admit of, that the ſcholars may eat the produce of their labours, and be reminded of the benefits of induſtry, under the kindneſs of Providence. Being chiefly employed in ſuch kind of light work, as may give them the moſt advantageous impreſſions of their ſituation, their lives will be pleaſant, and the more, as gardening has the properties of amuſement; and as the productions, for the moſt part, are more rapid than the growth of grain. Tenderneſs mixed with diſcipline works wonders.

The ſcholars are to learn to *read*, or *improve* themſelves in reading, though the time to be ſpent in this article every day, in the inſtructive part, ſhould not exceed two hours: attention ſhould be ſhewn to the eaſy and familiar manner of reading, to bring it near the ſtandard of common ſpeaking.

I have ſeen more inſtruction conveyed by two or three intereſting verſes in the New Teſtament, than by as many chapters: and one boy of underſtanding, with a good ear, aſſiſting a number of his ſchool-fellows, whoſe talents are inferior, by ſuch a method more may be done in a month, than the means generally employed accompliſh in a year. This part may be performed, in the degree that is neceſſary, without much difficulty; every thing being attempted to be perfected as well as the nature of the ſituation of theſe ſcholars may require. In reading for entertainment, by the maſters, or ableſt ſcholars, long evenings will furniſh much time; and pleaſing and inſtructive books ſhould be provided.

Should we not ever hold it as a principle coeval with the ſanctity of civil liberty and toleration, with regard to religious rights, that the common people, having the ſcriptures open to them in this land, we ought to ſee them taught to *read*? It might be happier for us indeed, if not for ſome other *Chriſtian* nations, if there were no other books exiſting, than the ſacred writings, and a public liturgy, except books of ſcience. This may be conſidered as a queſtion of curioſity; but the breeding up people in ſordid ignorance can never diſſeminate that degree of knowledge which

teaches ſubordination upon principle in a land of freedom, and ought to be deemed the characteriſtic of a free people. To learn that contentment and ſubordination are attributes not only eſſential to earthly government, but alſo to the hopes of everlaſting felicity, is as neceſſary to the ſecurity of peace, as to the permanency of liberty.

Such parts of the Scripture as may be rendered familiar to theſe young perſons, eſpecially the hiſtorical part, ſhould be conſidered as eſſentially neceſſary. Their only learning being reading, more regard ſhould be had to the quality than the quantity; and it will be more profitable to read ſo as to underſtand, five verſes in a day in the New Teſtament, than ſo many chapters, without that attention which it is abſurd to expect will be kept up for a length of time. The ſame leſſon ſhould be repeated day after day, till the teacher is ſure he has made the impreſſion he intended.

The liturgy which they uſe in public worſhip ſhould be alſo read, and taught as a leſſon, in ſuch a manner as to render it intelligible, devotional, and agreeable. For the reſt, the *moral* and *prudential* leſſons which compoſe a part of this plan digeſted for them, and adapted to their peculiar circumſtances, may be read at their leiſure.

The ſcholars ſhould be taught the Church catechiſm, as an eſſential part of the Chriſtian education, ſuppoſing the ſchools to be founded on the eſtabliſhed church.

It will be alſo very eaſy for them to learn to repeat two or three *ſhort prayers*, ſuch as the *Divine*, or other Truſtee may direct, and ſuch as they may uſe through the remainder of their lives; for it ſhould be remembered, that it rarely happens that prayers are learnt —by the unlettered after young perſons leave a ſchool.

This will be the boundaries of their erudition, the reſt relating to the labour of their hands. The time neceſſary for their moral and religious endowments, may be contrived to advance the knowledge by which they may be rendered uſeful ſubjects by ſea or land; and they ſhould learn that ſoberneſs of deportment is an eſſential part of *religion*.

The next great object is the obſervance of *diſcipline*, and the puniſhment of *evil deeds* and *evil words*. This will depend very much on the

Captain of the ſchool; if he is actuated by principle and judgment, he will keep his ſcholars in good order. A man who is not wiſe enough to have a ſenſe of religion, ſhould be avoided as poiſon to the morals of the ſchool.

They muſt be regular at their prayers night and morning, and attend the public worſhip twice on the Sabbath-day, with an unremitting conſtancy.

If any ſcholar admitted into the ſchool can *write*, or if any one diſcovers a genius for writing, and is deſirous of improving himſelf, he may be indulged, though it is no proper part of the ſchool education.—In general, writing among the lower claſſes of the people ſeems rather to belong to the *women* than the men, eſpecially where there is any traffick, or domeſtic concern to be given an account of; or where the female is to conduct the buſineſs under the roof, when the male is ploughing the field, or the waves. But where property is ſacred, as in this country, and that the making a *mark* is an ambiguous ſignature, every one may be taught to write his name, though he ſhould not be able to do more.

They are to learn, under the *Huſbandman*, how to uſe the light utenſils of agriculture provided for them, in the moſt advantageous manner, ſuited to their ſtrength, he having the ſtricteſt orders to impoſe no taſk but ſuch as may be performed with alacrity.

It is not expected at ſetting off in this enterprize, that every thing ſhould be performed in the moſt maſterly manner; much will depend on the zeal and good-humour of the teacher, as well as his knowledge. Diſcipline and good order muſt be ſupported throughout; and virtue and good-humour ſo countenanced and promoted, that every object may wear a pleaſing aſpect.

In like manner the Manufacturer will try the reſpective geniuſes of the ſcholars, and examine which of them can employ his time advantageouſly in weaving of kerſeys proper for their own uſe; in *ſtocking work** moſt eaſily performed, according to the moſt approved loom

* A gentleman with whom I am acquainted, promiſes to be aſſiſtant with a curious loom, which facilitates the work.

loom of modern invention. They may alſo ſpin or knit, yet not any one ſo much but that every ſcholar ſhall have his ſhare of labour in the field, and his inſtruction in the theory of common ſeamanſhip, the latter being conſidered as a play-game.

The great object is to procure their own food and raiment: the Huſbandman and Ploughman muſt teach the ſcholars to dig, plough, harrow, ſow, mow, uſe the fickle *, and even milk the cow, with the ſeveral duties of a good Huſbandman; and ſo much gardening as may be neceſſary for the cultivation of ſuch roots and vegetables as are deſigned for their own uſe. The tools of huſbandry muſt be adapted to their ſtrength, and the work rendered pleaſant; and the moſt docile, for the purpoſe required, put in command in his reſpective *company*. The variety of duties need not interfere, but each have its due portion of time at proper ſeaſons; the ſcholars being conſtantly reminded, that as they work they may eat; for they will enjoy the fruit of their own labour; and not an inch of ground devoted to culture, ſhould be fallow for want of induſtry.

The drum, the fife, and jovial ſong ſhould invite to *lively* labour on the earth, in handling their ſpades, houghs, pick-axes, rakes, wheel-barrows, and other implements of huſbandry † ſuited to their ſtrength: and the chearfulneſs ariſing from numbers of healthy boys, may render their work as play. On this principle an amazing quantity of labour may be performed, nothing being attempted of a quality above the powers of ſuch young perſons.

It will be a joyous part of the education of theſe ſcholars, to learn to beat the drum, and play the fife; the firſt may be eaſily learnt, the laſt will require a maſter of ſome ability, and every boy will not make a proficiency. The *jovial ſong* ſhould not be forgotten. They ſhould make a point of having, within the encloſure of their own premiſſes, a ſufficient fund for amuſement.

To enumerate the ſeveral duties which a youth may learn on ſhore, as a prelude to actual ſervice at ſea before the maſt, may require the knowledge of a profeſſional man.

I have

* I have not introduced, in my plate of tools, a ſcythe or ſickle, but they might eaſily be prepared of ſuch a ſize as to give a boy real impreſſions of the uſes of them.

† See the plate, N° v. with the various inſtruments of huſbandry.

I have already deſcribed the reſemblance of a ſhip propoſed to be uſed for the inſtruction of theſe young mariners *, the ſame being brought to a ſtandard of the reality, as near as a ſhip on land will admit, and as a moderate expence † will furniſh. There may be ſituations in which the Truſtees might provide a real ſhip on water; but the expence would be much the more conſiderable, and the danger to ſuch young mariners would in moſt caſes exceed the bounds of prudence ſo much, that the advantages derived from it would hardly anſwer. This land-ſhip will be ſufficient, not only to give the cleareſt idea of maſts, yards, ſails, rigging, form and connection of parts, and the uſes of every rope and block, but alſo ſerve to climb up the ſhrouds, furl and looſen ſails, rig and unrig, and perform other duties. This ſhip, made ſufficiently ſtrong, will laſt for many years, with very little expence to keep it in repair; it will attract the eye of the beholder, and enable the *Captain* of the ſchool and *Petty Officer* to bring the ſcholars forward in this line, far beyond ſpeculative inſtruction, drawn from words or repreſentations on paper only.

In addition to the ſhip, there may be a cannon provided, to afford the Petty Officer an opportunity of inſtructing his ſcholars agreeable to what is already mentioned under the head of his duty. If it is thought beſt, it may be of *wood*.

There may be alſo introduced a ſtage with a *capſtan*, to be turned by bars, the ſeveral uſes of which, particularly the weighing of the anchor, may be taught as a part of common ſeamanſhip, together with its appendage of *cables*, *nippers*, and the apparatus of this branch. An *able* ſeaman is acquainted with ſome parts of the uſe of the compaſs.

The operation of furling and looſening the ſails, rigging and unrigging, the uſe of the rudder, log-line, and throwing the lead, &c. I preſume may be taught on ſhore, and rendered ſo familiar to a boy, as to fire him with the deſire of becoming a real able ſeaman in due time. Small arms are often uſed by ſeamen as a part of duty in the round tops: theſe boys may be taught to handle them, though by an humble imitation in wood, being ſo much lighter, and more proper to be truſted, than real fire-arms.

To

* Plate, N° v. † £. 200.

To convey the ſtronger idea of what the Petty Officer may teach, I ſhall mention one inſtance in particular relating to the anchor:—Theſe ſcholars ſhould underſtand that it is compoſed of a ſhank, a ſtock, a ring, and two arms, with their flukes—the ſtock, which is two pieces of timber fixed acroſs the ſhank, and braced together by ſix or more rings of iron, with a number of iron bolts driven through the two parts. This ſtock, being longer than the *ſhank*, is intended to guide the flukes in a direction perpendicular to the ſurface of the ground, ſo that one of them ſhall ſink into it by its own weight, as ſoon as it falls, or as it is acted upon by the pulling of the cable, being kept in that poſition by the *ſtock*, which, together with the *ſhank*, lie flat on the bottom. They may underſtand, that in ancient times *anchors* were made of wood, with a great quantity of lead affixed: in ſome places, baſkets full of ſtones, or ſacks with ſand, were uſed for this purpoſe, which being let down by cords, their weight ſtayed the courſe of the ſhip; *ſuch ſhips* as we may ſuppoſe were then in uſe. In the next progreſs, anchors were compoſed of iron, furniſhed with *teeth*. As our fathers went on improving, they naturally fell into a form ſimilar to the preſent anchor, the wood part or ſtock being wanting, and conſequently they could not be ſecure of more than their weight, as this would not direct the fluke. Theſe young ſailors may behold with pleaſure the improvements which are made, and that a ſhip does not depend on *one anchor* only, but three principal anchors, with a cable to each; viz. the *ſheet* anchor, the *beſt bower*, and *ſmall bower*: that there are alſo ſmaller anchors for removing a ſhip from place to place, in a harbour or river, where there may not be room for ſailing: theſe are, the ſtream anchor, the *kedge*, and *grappling*; the laſt being chiefly deſigned for boats.

They may be alſo taught, that, to ſheer the ſhip to her anchor, is to ſteer the ſhip's head towards the place where the anchor lies, when they are heaving the cable into the ſhip, that the cable may by that means enter the hawſe with leſs reſiſtance, and the ſhip advance towards the anchor with the greater facility.

To weigh the anchor with the long boat, is to draw it up by applying the mechanical powers of blocks and cordage to the buoy-rope. They will alſo learn, that to *weigh the anchor*, or heave it out of the ground by its cable, it is neceſſary to uſe the capſtan, a ſtrong maſſy column of timber, having its upper part, or drum-head pierced

with

with a number of holes, to receive the bars: it is let down perpendicular through the decks of a ſhip, and is fixed in ſuch a manner, that the men, by turning it horizontally with their bars, may perform any work which requires an extraordinary effort.

They will alſo underſtand, that *anchor ground* is a bottom which is neither too deep, too ſhallow, nor rocky; as in the firſt place, the cable would bear too near the perpendicular, and be apt to jerk the anchor out of the ground; ſo, in water that is too ſhallow, the ſhip's bottom might ſtrike, at low water, or when the ſea runs high; and if the bottom is rocky, the anchor is liable to hook the pointed ends of rocks, or tear away its flukes, or the cable may be cut through by rubbing on the edges of rocks.—That to drag the anchor, implies the effort of making the anchor come home, that is, when the cable is ſo ſtrained as to tear the anchor from its bed, by the violence of the wind—and that in ſuch caſes another anchor is let go.

The Petty Officer will go further, to explain what is meant by *foul anchor*, that is, when it hooks ſome other anchor or cable on the ground, or under the ſurface of the water, or when the wind ſuddenly abating, and the ſhip ſlackening her ſtrain, and ſtraying round the bed of the anchor, entangles her ſlack cable about the upper fluke of it; and conſequently, if the ſhip afterwards *rides* with a ſtrain, by ſuch an event the anchor may be drawn out of its place.

He will teach them what is meant by *the anchor is a-peek*; that is, when the ſhip is perpendicular to the anchor, when the cable is drawn ſo tight into the bow, as to bring her directly over the anchor, ſo that the cable bears right down from the ſhip's ſtem *.

The ſcholars may eaſily learn what is meant by the anchor being *a-trip*, or *a-weigh*; likewiſe, what it is to back the anchor, by carrying out the *ſtream* or *kedge* a-head of the large one, by which the ſhip uſually rides, in order to ſupport it, and prevent it from looſening, or *coming home* in bad ground. In this ſituation the latter *anchor* is confined by the former, in the ſame manner as the *ſhip* is reſtrained.—He will inform them, that to *cat the anchor*, is to hook a tackle, called the *cat*, to its ring, when it is

* See Plate N° iv.

brought to the ſurface of the water, and by the ſame means bring it up cloſe to the *cat-head*.

They will alſo learn, that to *fiſh the anchor* is to draw up the flukes on the ſhip's ſide, after it is tackled.

The *ſhoe of the anchor* is a ſmall block of wood, convex on the back, and having a ſmall hole ſufficient to contain the point of the anchor-fluke on the fore-ſide. This is uſed to prevent the anchor from tearing or wounding the planks on the ſhip's *bow*, when aſcending or deſcending; for which purpoſe the *ſhoe* ſlides up and down along the bow, between the fluke of the anchor and the planks, as being preſſed cloſe to the latter by the weight of the former.

But *to ſhoe* an anchor, is to cover the flukes with a broad piece of triangular plank, whoſe ſuperficies or area is much larger than that of the flukes: it is intended to give the anchor a ſtronger and ſurer hold on the bottom, in very ſoft or oozy ground.

He will teach them *long-ſplicing* and *ſhort-ſplicing* *; *throat-ſeizing* and *end-ſeizing*; *worming*, *ſerving*, *pointing*, and *knotting* †; what their ſeveral uſes are; and he will practiſe them continually in this part of the duty of a ſeaman. They will ſoon learn that the *ſhort-ſplice* is made by untwiſting the ends of two ropes, or the two ends of one rope, of whatever ſize may happen to be required. The operation is ſimple:—having placed each of the *ſtrands* of one rope oppoſite to, and in the interval between *two* *ſtrands* of the other, they interweave the *ſtrands* of one into the alternate ſtrands of the other, by penetrating the latter with a *fid*, or *marline-ſpike*, parallel to the length of the rope; this ſplice being uſed on the cables, ſlings, block-ſtraps, and in general all ropes not intended to run through blocks, or where the *ſplice* is not in danger of being looſened or ſeparated.—The *long* ſplice, being fixed in three places, occupies a greater extent of rope; and by the diviſion of the joinings, the bulk is divided into different parts of its length, and becomes neater and ſmoother than the *ſhort-ſplice*, and better adapted to run through the channel of a block, &c. for which uſe it is generally calculated; and

* There is alſo a *ſtrand*, half ſtrand, and quarter ſtrand *ſplice*.

† Spritſail ſheet knot, ſingle bowling knot, running bowling knot, &c.

and it is eaſily imagined, that after *action* much uſe is made of it. There are alſo the *eye-ſplice*, and others, adapted to their ſeparate uſes.

Seizing, is the operation of faſtening any two ropes, or different parts of one rope together, with a ſmall line or cord; alſo the cord which faſtens them is ſo called.

The Petty Officer will likewiſe teach our ſcholars, that *worming* is winding a ſmaller rope ſpirally about another larger rope, ſo as to cloſe the intervals, and make it round: it is generally uſed to ſupport and ſtrengthen the *cable* to ſuſtain the greater effort, and preſerve its ſurface when it lies flat on the ground; and, by being ſo rounded, it is prepared for *ſerving*, in ſuch parts as are much ſubject to friction. The ſerving is alſo performed by *leather* or *canvaſs*, called a *ſervice*.

Pointing, is tapering the end of a rope, by weaving a cloſe texture into the diminiſhed part of it, to prevent its being untwiſted, and to paſs it eaſily through any hole of its diameter. The ends of the ſtrands of a cable are occaſionally *pointed*, which prepares it the more convenient for *ſplicing* it into another cable. The extremities of a cable are alſo pointed, that they may paſs with the more facility through the *hawſe-holes*.

Knotting, is making a knot on the extremity of a rope, by untwiſting the ends and interweaving them. *Knots* are of different forms and ſize, according to their ſeveral uſes, as the *diamond-knot*, the *roſe-knot*, the *wall-knot*, or *walnut*, ſome of which are ſingle, and ſome double. They are generally uſed to faſten one rope to another rope, by a *laniard*, or ſmaller rope, firmly tied about both ropes, which creates a ſecure and expeditious way of faſtening. Theſe *knots* are alſo calculated to confine a rope from ſliding through an *eye*, which the knot is intended to confine in a particular ſituation. A yard-arm ſtopper includes *ſplicing*, ſewing, and knotting *.

I mention theſe particulars, as a part of a great number which may be learnt on ſhore, and which an able Petty-Officer may be qualified to teach. The field is open to a conſiderable degree of knowledge, as preparatory to a ſea life in the line of common ſeamanſhip; and juſt as eaſily conceived as any manual operation: and

* There are alſo, the clove hitch, timber hitch, clinch, garneck bend, fiſherman's bend, grummet, jar-flings, cackling, whipping gaſkets, points, matting, platting, &c.

and it muſt be preſumed, that our inſular ſituation and maritime genius are coincident with ſuch a plan of education, for thoſe who are to perform the manual labour of war and traffic, dependant on the great deep.

To give impreſſions of the nature and tendency, the extent and national uſefulneſs of the plan propoſed, I have mentioned more particularly what relates to an anchor, as familiarly adapted to the apprehenſions of thoſe who have ſeen any thing relating to a ſhip; but many of the inhabitants of our inland provinces may be ſuppoſed as little acquainted, as if they lived on a vaſt continent, two or three thouſand miles from the ſea.

OBSERVATIONS ON WHAT A LAD MAY LEARN ON SHORE, TO QUALIFY HIM TO GO BEFORE THE MAST WITH THE BEST ADVANTAGE.

It muſt be obvious, that although this propoſal of the County Naval Free Schools has the marks of novelty, it is not the leſs founded in reaſon, nor the leſs valuable. If ſuch exerciſes are rendered a *play-game*, they muſt needs have a good effect in maritimizing our genius, by an additional reſource; and conſequently diſpoſe the riſing generation ſo much the more to engage in a ſea life. In all human affairs, the more familiar the duties of them are, the more pleaſant, or we become the more reconciled to them by our acquaintance: this holds the ſame in the line of common ſeamanſhip as in any other; with this advantage, that as there is no ſtudy, properly ſpeaking, nor any thing crabbed, to diſtreſs the mind by its labour, youth will not revolt againſt it—ſome things attended with hard labour and ſtudy, become amuſements; but where the object is level to our ſenſes, and attended with *variety*, it cannot fail of pleaſing the infant mind.

As iſlanders, in our preſent ſyſtem of national policy and power, we are are ſo intimately connected with the ſea, it is policy to learn, in our reſpective ſtations, what belongs to it; and if we follow the impulſe of our hearts, and ſeek for information, we ſhall naturally be led to ſhew the greater kindneſs to thoſe who ſeek their bread on the water, particularly the riſing generation. There cannot be

a moral or political object more intereſting than the manly and regular œconomy of our navy.

If it is wiſdom in all parts of life to adapt our thoughts to our ſituation, the maxim can in no inſtance apply more cloſely than in the caſe before us: conſequently, if we conſider the leſſons which may be given, and the improvements which they may be ſuppoſed to produce, our youth will be the more generally turned to maritime buſineſs, in the line of common ſeamanſhip. This tending to a more regular and humane diſcipline, we may flatter ourſelves, that the plan of the ſchools will be inſtrumental to render our ſea-ſervice the more acceptable, as it may be the more congenial, from the early impreſſions which our youth will receive of employment at ſea. And ſo far as it operates in this view, it will increaſe the number of ſubjects acquainted with the duty, and in the ſame degree prevent the neceſſity of *preſſing*, or compelling men to ſerve in the royal navy. The propoſal may therefore appear, to the beſt of citizens, as an object which they may embrace with the tenderneſs of paternal affection, and the warmth of patriotic zeal.

The knowledge of what we are about always creates a confidence in ſucceſs; and the greater that confidence, the greater the pleaſure in the execution. The moſt able and judicious ſea commanders may be ſuppoſed the moſt candid and unprejudiced men; and though this deſign is not entirely of naval birth, and out of the ordinary courſe, it is the produce of long acquaintance with, and moſt ſincere regard for ſeamen; and if it demonſtrably leads to the welfare of the ſervice, as founded in reaſon, as a judicious prelude to what may be learnt in a ſhip, ſuch commanders will ſmile, confeſs the probable uſefulneſs of the deſign, and lend their aid in promoting it. By giving the ſtronger bent to the minds of the people to ſea duty, and acquaintance with maritime objects, they will find their own taſk not only the more eaſy, but the more honourable. Every additional ſecurity which they countenance, will induce us to look up with the greater reſpect to their rank and character in the community.

In every part of life the mind ſhould be attempered to its chief occupation. Able commanders know how much preferable the

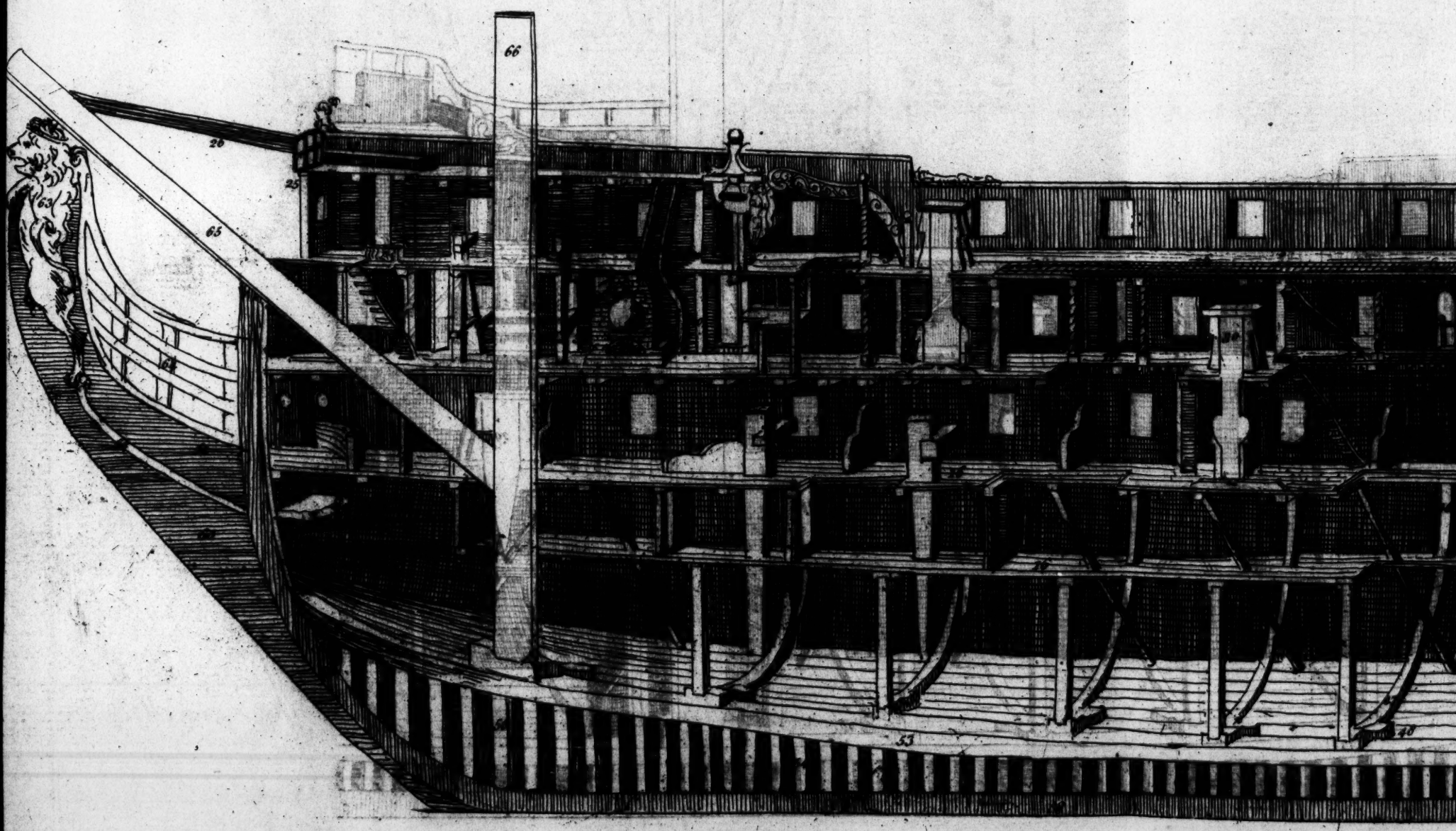
obedience which flows from love and eſteem, is to that which is conſtrained; for though their threatenings ſhould ſwell like ſtorms, theſe cannot ſo eaſily produce the gentle breeze, or fair gale, that carries the veſſel with honour and profit to her port. The inequality of conditions may be ſo harmonized as to exalt the human heart, and teach it to delight in the felicity of ſuperiors: this is in no caſe more demonſtrable than in military ſervice. A language which wounds our ſocial amity, can in no part of life be productive of ſolid felicity. In military command, diſcipline is the animating ſpirit of enterprize, and ſo is love for a commander. A ſeaman is the more tractable, as the diſcipline he acts under is ſtrict, provided it be qualified with that kindneſs which he diſtinguiſhes as well as other men.

That part of the deſign which relates to our Marine, I call the amuſement of the ſcholar; being very confident it may be rendered ſuch. It is indiſputable, that under a good inſtructor, a youth may learn the names and uſes of moſt parts of a ſhip, and her appendages, in ſuch a manner, that when he comes to the real practice, he may apply his learning, with as many of the actual movements, and ſo much of the language of the ſea, as will render him the more acceptable. This theory of common ſeamanſhip is ſo blended with the active practical part, as will render the inſtruction which he may afterwards receive much the more familiar.

To this end it muſt be of uſe to him, to form an idea of the ſtructure of a capital ſhip; I have accordingly introduced the ſection of one, executed by one of the firſt maſters in that line. Our ſcholar may hereafter recollect the names of the moſt material parts, as laid down on paper *; perhaps ſome of the maſters may hereafter familiarize the object ſtill more by models. Our ſcholar will alſo behold a firſt-rate ſhip riding at anchor in full diſplay, her rigging being ſo numbered, as that every rope may be eaſily diſtinguiſhed †.

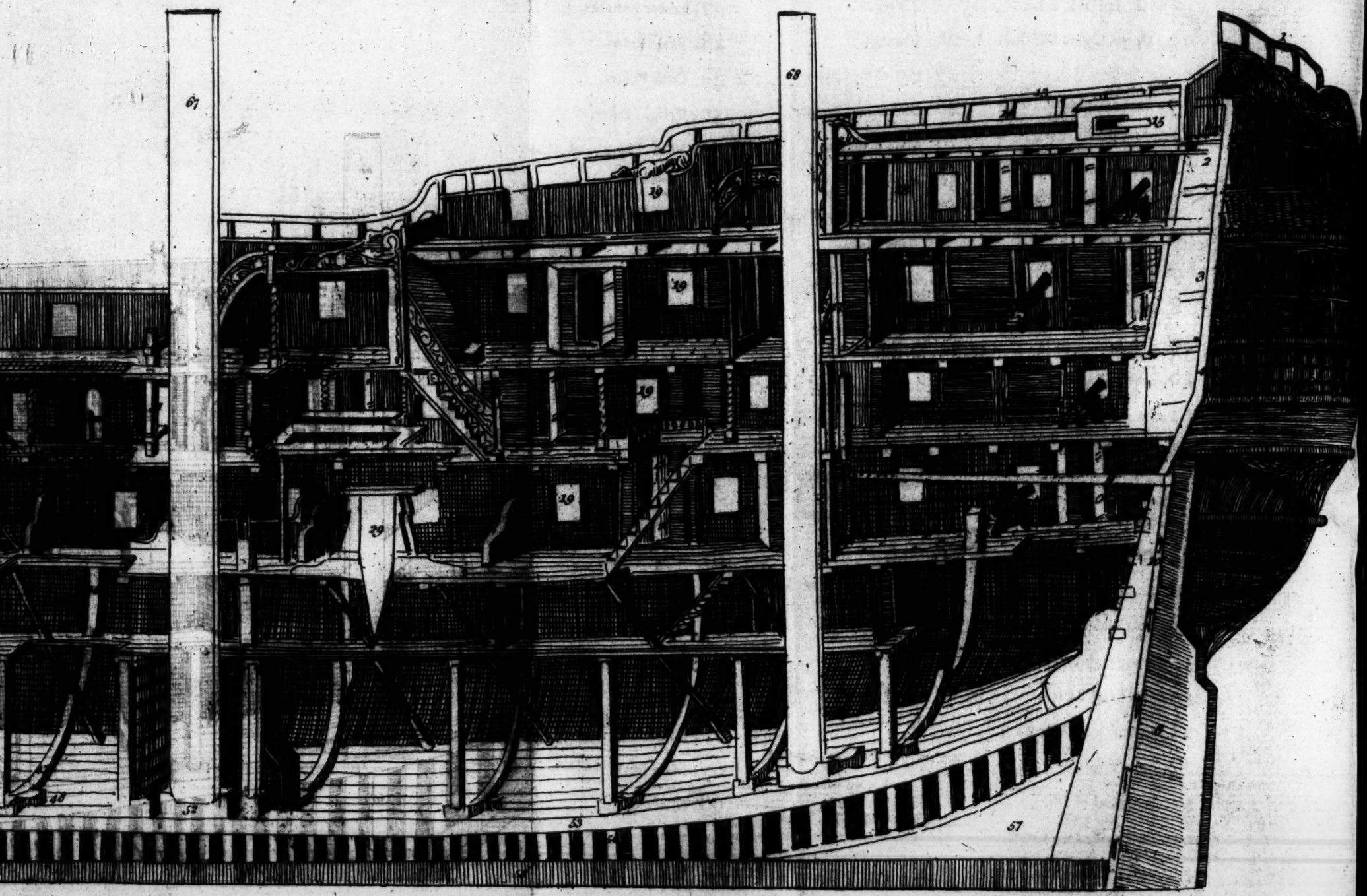
As they ſee theſe objects, they may alſo behold, on a more contracted ſcale, what is meant by a ſhip on the ſtocks ‡, and a ſhip

* Plate N° ix. † Plate N° viii. ‡ Plate N° iv.



SECTION of a E

NB. The Guns are omitted except one on each Deck abaft



of a First Rate MAN *of* WAR.

ck abaft, to shew the nature of their arrangement, in respect to the Ports.

REFERENCES

TO THE

SECTION OF THE SHIP.

1. TAFFRELL.
2. Upper Lights and Balcony.
3. Lower Lights and Balcony.
4. Ward-room Lights.
5. Counter.
6. Tranſoms.
7. Faſhion Pieces.
8. Rudder.
9. Tillar.
10. Sternpoſt.
11. Rails.
12. Brackets.
13. Fiferails on the Side.
14. Baniſters.
15. Hances or Falls.
16. Beams of the Decks.
17. Bulkheads.
18. Gangway and Stairs
19. Guns and Ports.
20. Entrance to Gallery.
21. State Room.
22. Bulkhead of Ditto.
23. Bulkhead of the Coach.
24. Cabins for Boatſwain and Carpenter.
25. Bulkhead of the Fore Peek.
26. Gratings.
27. Part of the Cat.
28. Cookroom Chimney.
29. Main Capſtan.
30. Jeer Capſtan.
31. Bits and Croſs Pieces to the Maſts.
32. Standing Cabins.
33. Ladders.
34. Common Table.
35. Cook Room and Furnaces.
36. Standards to Side and Head.
37. Cabins for Gunner.
38. Bit Pins.
39. Croſs Pieces for Cables.
40. Standards.
41. Manger.
42. Hatchways.
43. Partitions for Steward and Store Rooms.
44. Bread Room abaft, Powder Ditto afore.
45. Breaſt Hooks.
46. Upper Futtock Riders.
47. Lower Futtocks.
48. Floor Riders.
49. Croſs Pillars.
50. Upright Pillars.
51. Well Pump and Shot Lockers.
52. Steps for the Maſt.
53. Kelſon.
54. Appearance of the Floor.
55. Timbers cut.
56. Lower Ends of Futtocks.
57. Riſing or Dead Wood.
58. Keel.
59. Stem.
60. Knee of the Head.
61. Trail Boards.
62. Cheeks.
63. Figure.
64. Funnel for Eaſe.
65. Bowſprit.
66. Fore Maſt.
67. Main Maſt.
68. Mizen Maſt.
69. Piſdale.
70. Entering Port.

REFERENCES

TO THE

SHIP AT ANCHOR,

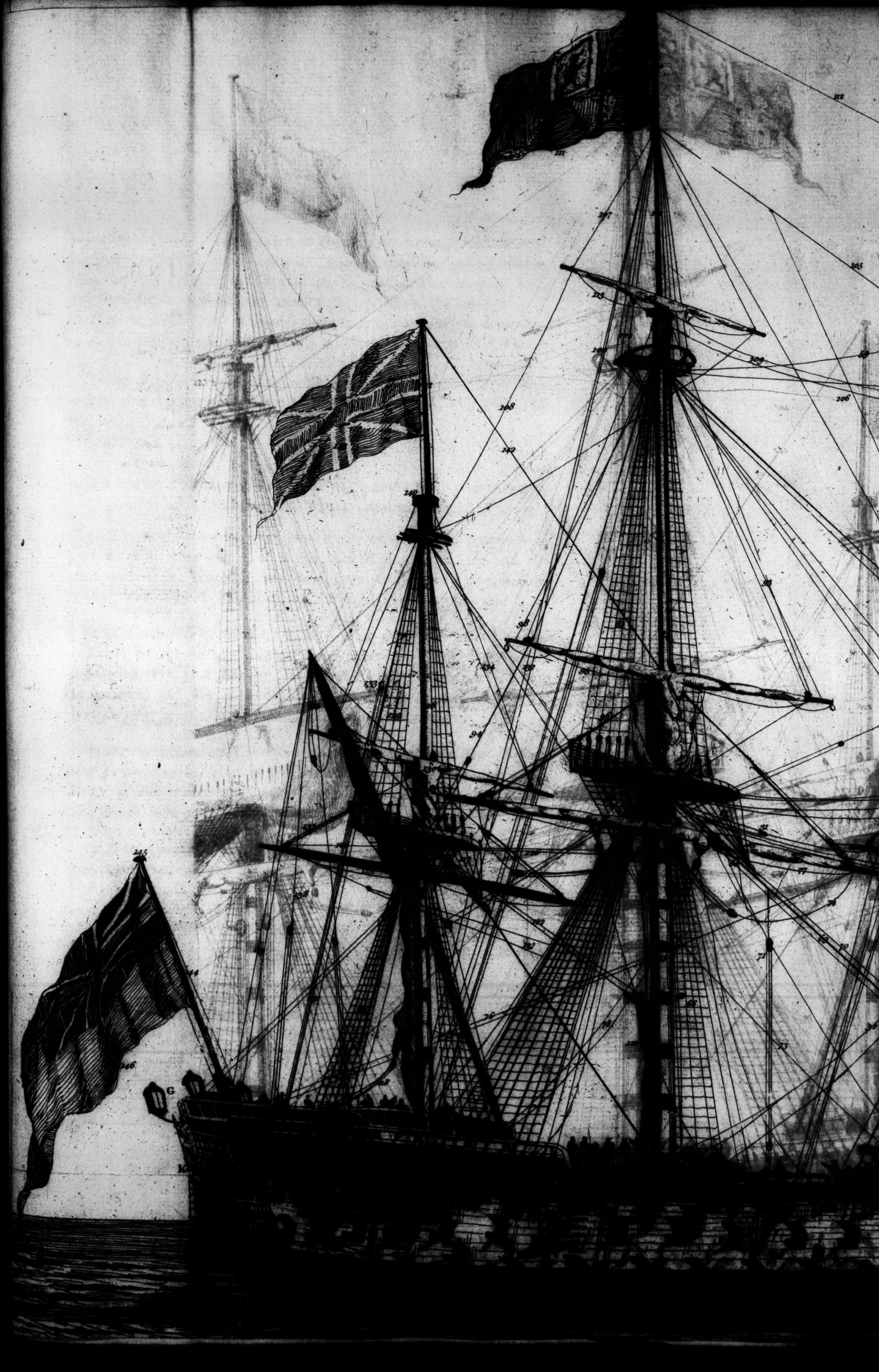
AND THE

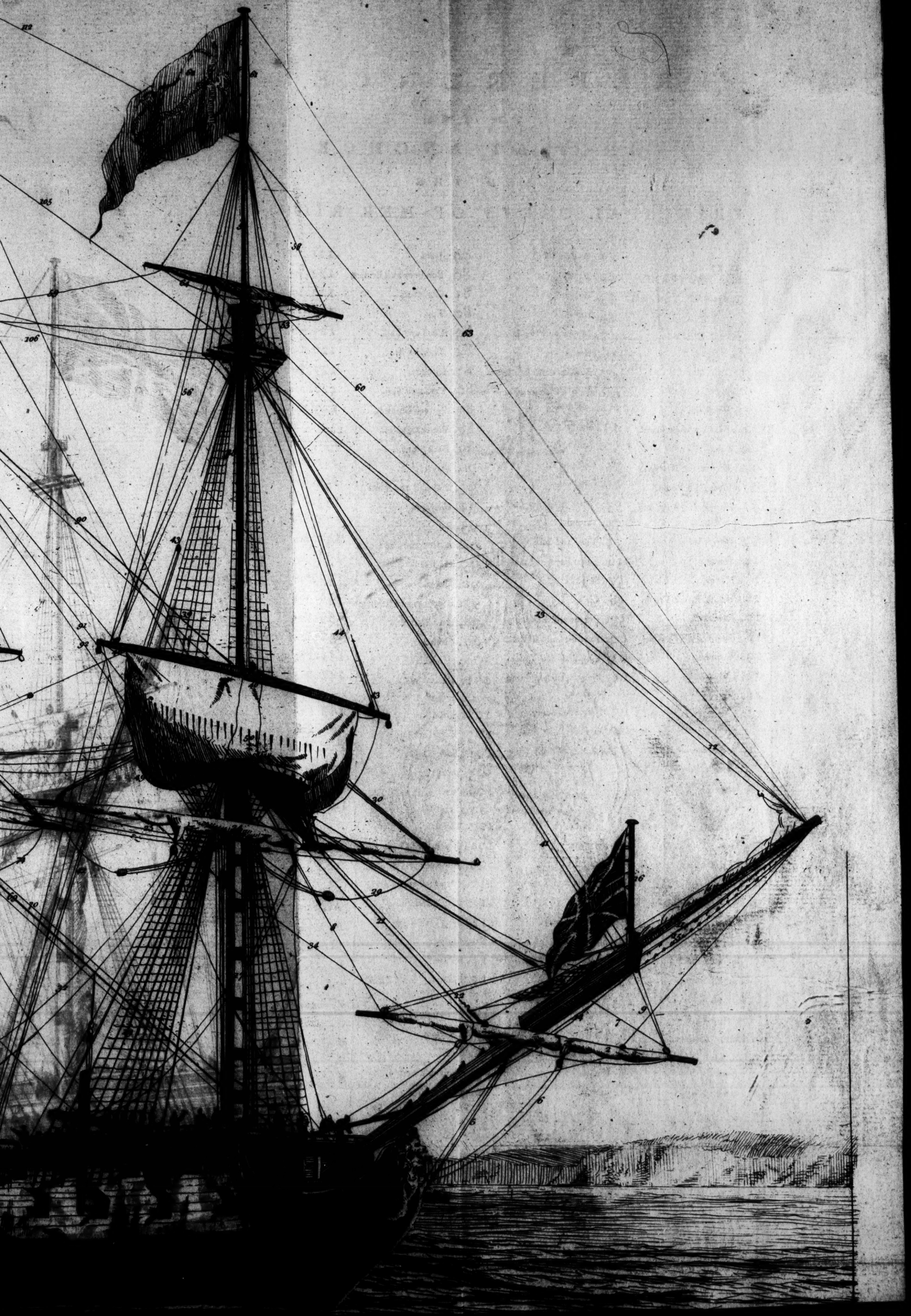
PRINCIPAL PARTS OF HER RIGGING.

1. Bowsprit.
2. Sprit-ſail Yard and Sail.
3. Gammoning.
4. Horſe.
5. Bob-ſtay.
6. Sprit-ſail Sheets.
7. Pendants.
8. Braces and Pendants.
9. Lifts.
10. Beer of the Bowſprit.
11. Flying Jib Boom.
12. Flying Jib Stay and Tie.
13. Halyards.
14. Sheets.
15. Horſes.
16. Jack Staff, and Truck.
17. *Fore Maſt.*
18. Runner and Tackle.
19. Shrouds.
20. Lanyards.
21. Stay.
22. Preventer and Lanyard.
23. Woolding the Maſt.
24. Yard and Sail.
25. Horſes.
26. Top.
27. Crowfoot.
28. Jeers.
29. Yard Tackle.
30. Lifts.
31. Braces and Pendants.
32. Sheets.
33. Fore Tacks.
34. Bowlines and Bridles.
35. Fore Buntlines.
36. Puttock Shrouds.
37. *Fore-top Maſt.*
38. Burton Pendant.
39. Shrouds and Lanyards.
40. Yard and Sail.
41. Stay and Sail.
42. Back Stays.
43. Halyards.
44. Lifts.
45. Braces and Pendants.
46. Horſes.
47. Bowlines and Bridles.
48. Reef Tackle Pendants.
49. Sheets.
50. Buntlines.
51. Croſstrees.
52. Cap.
53. *Fore-top-gallant Maſt.*
54. Shrouds.
55. Yard and Sail.
56. Back Stays.
57. Stay.
58. Lifts.
59. Braces and Pendants.
60. Bowlines and Bridles.
61. Flag Staff and Truck.
62. Flag Anchor and Hope.
63. Flag Staff Stay.
64. Horſes.
65. *Main Maſt*; the ſame Ropes as upon the Fore Maſt, except what immediately relates to the Bowſprit; viz.
66. Shrouds.
67. Lanyards.
68. Runner and Tackle.
69. Stay.
70. Preventer Stay.
71. Stay Tackle.
72. Woolding the Maſt.
73. Tacks.
74. Yard Tackle Pendant.
75. Lifts.
76. Braces and Pendants.
77. Horſes.
78. Sheets.
79. Jeers.
80. Bowlines and Bridles.
81. Crowfoot.
82. Top.
83. Yard and Sail.
84. *Main-top Maſt.*
85. Shrouds.
86. Yard and Sail.
87. Puttock Shrouds.
88. Puttock Staves.
89. Back Stays.
90. Stay.
91. Stay-ſail and Stay.
92. Halyards.
93. Lifts.
94. Braces and Pendants.
95. Horſes.
96. Sheets.
97. Bowlines and Bridles.
98. Reef Tackles.
99. Croſstrees.
100. Cap.
101. *Main-top-gallant Maſt.*
102. Shrouds.
103. Yard and Sail.
104. Back Stays.
105. Stay.
106. Stay-ſail and Halyards.
107. Lifts.
108. Braces and Pendants.
109. Bowlines and Bridles.
110. Flag Staff and Truck.
111. Flag Standard.
112. Flag Staff Stay.
113. Horſes.
114. *Mizen Maſt.*
115. Shrouds and Lanyards.
116. Yard and Sail.
117. Crowfoot.
118. Sheet.
119. Pendant Lines.
120. Peckbrails.
121. Stay Sail.
122. Stay.
123. Derick and Span.
124. Top.
125. Croſs Jack Yard.
126. Ditto Lifts.
127. Ditto Braces.
128. *Mizen-top Maſt.*
129. Shrouds and Lanyards.
130. Yard and Sail.
131. Back Stays.
132. Stay.
133. Halyards.
134. Lifts.
135. Braces and Pendants.
136. Bowlines and Bridles.
137. Sheets.
138. Vangs.
139. Croſstrees.
140. Cap.
141. Flag Staff.
142. Flag Staff Stay and Truck.
143. Flag Union.
144. Enſign Staff.
145. Truck.
146. Enſign.
147. Poop Ladder.
148. Bower Cable.

HULL.

A. Cathead.
B. Fore Channels.
C. Main Channels.
D. Mizen Channels.
E. Entering Port.
F. Hawſe Holes.
G. Poop Lanthorns.
H. Cheſſtree.
I. Head.
K. Stern.





ſhip on the careen *. Being aided by the Captain of the ſchool, and the Petty Officer, theſe objects may be rendered familiar; and whatever ideas the obſervation of the ſcholars may ſuggeſt, or their memory ſupply, the object preſented to them will give them the ſtronger impreſſion of the duty of a common ſeaman, being totally independent of the ſcientific part of navigation, or the architecture of a ſhip.

As to the *ſix artiſts*, they muſt draw their ſcience from their maſter, and from proper books †; the knowledge of many parts will be common to both ſeaman and officer.

AGE OF THE SCHOLARS WHO MAY BE ADMITTED, THEIR NUMBER, AND UNDER WHAT CONDITIONS.

1. The number of ſcholars which a maſter can be ſuppoſed to govern, with ſtrict attention to his own duty as a maſter, and the good order of his ſcholars, muſt be the proper number to anſwer the ſalutary end of good eſtabliſhments, for the inſtruction of youth.

It is a melancholy truth, that in general we do not adhere to this rule and ſolid principle; and the conſequence of our departure from it is, that the great law of life reſpecting religion is left ſo much to accident, and the mere externals of a few inanimate formalities, that the true ſpirit of liberal education is often abſorbed.

2. In this inſtitution I have conſidered that *one hundred free-ſcholars*, and *ſix artiſts* (the latter to pay for their board and learning) are as many as the maſters and inſtructors provided for them can govern and direct in a proper manner.

3. The age at which I apprehend the free-ſcholars may be admiſſible, is between 12 and 13 years, not under 12, nor above 13.

Upon this I have to remark, that it is probable, when ſuch ſchools are eſtabliſhed, there will be many candidates as ſcholars, all of a proper age

* Plate N° iv.

† Falconer's Naval Dictionary, 4to. new edition, 1780, printed for Cadell, will be a ſtanding inſtructor to the young artiſts, ſo far as it goes; other proper books, of which we have numbers, and the tranſlations of French books, as The Naval Tactics by the Viſcount De *Morogues*, and Tracts of *Paule Heſte*; our Naval Expoſitor, &c. will ſupply the reſt.

age and quality. If they were under 12, it cannot be ſuppoſed they would have much ſtrength, even to work in a garden; but as they advance after 12, being well clothed and fed, and their ſtrength *properly* exerted, they will daily improve. If they were not taken till after 13, the parent could not be ſo ſoon relieved, and the boy might be leſs pure in manners. It would alſo be leſs conſiſtent with the nature of the education, as correſponding with the *marine part*, ſuppoſing that many of them, in time of war, would be very deſirous of going to ſea early. The proper part of life at which a boy ſhould be ſent to ſea has been generally conſidered to be *thirteen* years; but it ſuppoſes an attention ſhewn to this tender age, and that the commander of the ſhip, or proper officers under him, act a more conſiderate part, and with greater regard to the riſing generation than can be expected. A *poor* boy, being ſo young, unleſs he is hardy, and remarkably grown, is apt to be conſidered as an urchin unfit for any uſe. Certain it is, that as he is better qualified at 14 or 15, he becomes the more acceptable.

The boys requeſted of the *Marine Society* by his Majeſty's officers, were always recommended to be ſtout and well grown, ſuch being moſt proper for *large* ſhips of war: and the commanders of *ſmall* ſhips were yet more explicit, deſiring ſtout lads, becauſe they conſidered them as part of their ſhips company.

At the beginning of a war, many of the latter are to be found, who ſeek the bounty of ſea clothing; but it ſhould be remembered, that boys well grown, and fit for ſervice at ſea, are fit alſo for ſervice on land; and the *pay* given by their maſters of 40s. per annum, is not conſidered by them as adequate to ſuch ſervice. If a boy of 13 to 14 years old were paid monthly wages for himſelf, at a reaſonable rate, he may enter on board a ſhip with a good will, and continue, eſpecially if he looks up for advancement, that when he reaches 16 he may be a grommet, as the *grommet* may look up to the *ordinary ſeamen*, ſuppoſing at the age of 18. Under ſuch an œconomy, if there were the proportion of 40 young perſons to every 600 *men*, the ſervice might wear the face of encouragement to this part of the riſing generation.

4. In regard to theſe *free-ſchools*, the youth admitted, when he goes to ſea, may be conſidered, according to his age, as a *ſea-lad*, or *grommet*, or *landman volunteer*; and whether he goes from the

ſchool or not, is not material: if he ſtays in the ſchool till he is 16 years old, he will be the better huſbandman or manufacturer, as having ſerved a kind of apprenticeſhip.

5. The latitude of 12 months, between 12 and 13 years old, will render the choice the more eaſy, and in moſt caſes relieve the parent; but I apprehend no ſcholar ſhould remain in the ſchool after he completes his 16th year. This, upon a medium, may give about 30 months ſchooling, and qualify him to go into the world, yet at a docile time of life, and capable of applying his hands to any kind of manual labour ſuited to his ſtrength.

6. The rotation of ſcholars, being rendered expeditious, will be profitable to the community*.

7. It may become a rule, that hereafter the boys ſent on board the king's ſhips ſhould be as the men, examined by the regulating captains†.

8. As the County free-ſchools ſhould by no means loſe ſight of the *maritime ſervice*, for the ſame reaſon they ſhould conſtantly advert to a boy's make, and freedom from bodily complaint‡.

9. The

* In ſome caſes there will be a difficulty to diſcover a boy's real age by any report he can make, or any credentials he is able to produce, eſpecially among thoſe who are of the vagrant kind, or left as orphans: in ſuch caſes, it is the cuſtom of the *Marine Society* to eſtimate the age by the ſtature; and 4 feet 3 inches are ſuppoſed to correſpond with 13 years of age, under which that corporation ſeldom accepts of any boy. The clerks of the check at the reſpective ſea-ports ought not to muſter any boy under that age.

Of the 12,000 lads fitted out by the Marine Society for ſea-ſervice, during the two laſt wars, great numbers were of 4 feet 5 inches to 5 feet, and the ages from 13 to 16. Their plan was to render ſuch ſubjects (having no blemiſh in perſon) of immediate uſe at ſea, though for the moſt part rude and untaught; ſuch of them as were ſufficiently advanced, and kept on board their ſhips, have in due time been properly rated.

† Hitherto theſe officers have taken no cognizance of the boys ſent on board the king's ſhips, theſe not being conſidered as part of the crew.

‡ There are many ſtout boys, who through penury and want have contracted ſcald-heads, the itch, and ſcorbutic diſorders, who, with proper food, clean clothing, and a few medicines, may be recovered in a ſhort time; and it will be an additional honour to theſe ſchools, to act upon ſuch beneficent principles. I have often been a witneſs

9. The ſcholars admitted being intended to be *educated*, the greater caution is neceſſary, that the labour and coſt be employed to the good purpoſe in view: for the ſame reaſon, great care will be neceſſary to adhere to the rules laid down, particularly at firſt ſetting off in this enterprize; for if theſe are not well digeſted, or neglected, it will become the more arduous taſk to revert to a proper line of conduct.

10. The maritime ſervice, and the increaſe of the number of our volunteers in that ſervice, being the leading principles, the greater attention ſhould be ſhewn, in the firſt inſtance, to the health and quality of the ſcholars admitted.

For the greater encouragement of the labouring poor, it might anſwer if the ſcholars were the ſons of labourers in the fields of huſbandry, in preference to other candidates, but guarding cautiouſly not to confine the rules, till it is known where the ſtreſs will lie in relation to the proper ſubjects to be admitted.

11. The conditions of accepting the ſcholar ſhould be *explicitly declared*, that if any one proves unfit for labour, from any diſorder, or defect of mind or body, he may be diſcharged, without giving offence, and returned to his parents, or to his pariſh, as a pariſhioner, or to the place where he was found, or from whence taken.

12. If the ſcholar proves turbulent, or miſbehaves ſo offenſively, that the Captain of the ſchool reports him to be an unfit perſon to be entertained in the ſchool, he ſhall be diſcharged.

Here I muſt obſerve, that a *daring* temper and a *perverſe* one are ſo different, the former may make the braveſt man; but if he does not ſubmit to the *diſcipline* of the ſchool, he cannot be a fit diſciple of it.

13. That

witneſs to the happy change created by proper diet and clean clothing; and it is well known how wonderfully whole ſhips companies are often recovered. If any poor lads offer, whoſe miſery is a recommendation, the firſt conſideration ſhould be to clean them with warm water, and clothe them in clean garments, and ſometimes to cut off their hair; that whatever the event may be, ſo much comfort and health will be provided for: if they can be cured at any reaſonable expence, previous to their admittance, it will be a work of humanity, and national benefit; not that the ſchool ſhould hazard much, on a principle of doing a charity, which may be the proper object of ſome other inſtitution.

13. That the ſcholar ſhall have been taught to read and ſay his prayers *, previous to his being admitted.

14. That the candidate ſhall produce a pariſh certificate of his age, and not be under 12, nor above 13 years old:—or in caſe it is not traced where he was born or baptized, ſo as to make it known how old he is, he ſhall be at leaſt 4 feet 3 inches in ſtature, without ſhoes, and his age be entered at 12 years 6 months.

15. That he ſhall not abſent himſelf from the ſchool at any time, till he is diſcharged, without particular permiſſion ſignified in writing on the part of the *Captain of the ſchool*, acting under the orders of the *Truſtees*, or any *two* of them.

16. That the parents, or friends of the ſcholars may be permitted to ſee them on certain days, and at certain hours, a room for that purpoſe being provided; but not at any other time or place †.

17. That no pocket-money ſhall be allowed to the *free-ſcholars*, nor any permitted to be given them by the viſitors, or other perſon ‡.

18. That

* Policy ſeems to require ſome ſtreſs on this article, as the teaching will be ſo much the leſs laborious, *reading* being a part of education. This being previouſly known as a condition, may operate to render the peaſant more attentive to his children, in this part of civilization. But the diſcretion of the *Truſtees* will lead them to judge with tenderneſs, eſpecially in the caſe of *orphans*, or thoſe whoſe parents are very worthleſs people; for it can hardly be expected, among ſuch, that any kind of education has been given; and many a hardy boy, well ſuited to contend with the elements, may offer himſelf, under circumſtances of extreme ignorance.

† If the free-ſcholars were permitted to go home to ſee their parents, it would not only be attended with an expence to them, but alſo a loſs of ſo much labour; and make ſuch a breach in the diſcipline of the ſchool, as might create many great inconveniencies. This general rule may ſtill reſerve a reverence for the tenderneſs of the human heart, whether diſplayed in filial piety or parental love, upon great occaſions, particularly at the approach of death; but the time of abſence ſhould be ſtrictly guarded.

‡ Of all the evils incident to our moral or political ſtate, there is not a more dangerous and abſurd practice, than that of giving young perſons the early command of *money*, when every thing *neceſſary* is found for them: but the giving money to ſuch *poor* boys can have no good tendency.—As to what relates to the *young artiſts*, the weekly allowance may be reſtrained to *ſix-pence:* in their ſituation they may ſave this, *for* the wretched who may call at their gates. Whatever money the artiſts have, they ſhould make known to the Captain, that he may judge how far they may be truſted with it.

18. That the candidates, as free-ſcholars, ſhall be, in the opinion of the Truſtees, or the majority of them attending, ſtout and healthy, and in a fair train of becoming *ſtout* or *active* men *.

19. That they ſhall appear to have a common underſtanding and capacity to learn.

20. That they ſhall have had the ſmall-pox, or have been inoculated without effect, and have no chronical diſtemper †.

21. That in caſe of more candidates than vacancies, regard ſhall be had to the parents, the furtheſt advanced in age; or ſuch as have the moſt numerous families, and are the leaſt able to maintain them.

22. That when all other particulars are equal, and there are more candidates than vacancies, they ſhall caſt lots for admittance; and thoſe who are rejected for the preſent, may ſtand over for the next admittance, if any ſuch is made within the time of their being eligible.

Under ſuch conditions, and their appendages, as the reſpective circumſtances of the parties may make apparent, we may venture to pronounce that no part of our youth, of their ſtation in life, will excel, and but few equal them, either in a ſenſe of moral duties, or what is meant by good ſubjects, with regard to their induſtry and knowledge, ſuited to land or ſea.

FORMS RECOMMENDED FOR THE REGULAR CONDUCT OF THE SCHOOL.

1. Petition of the candidates.

2. Inſtruction given the ſcholars on occaſion of their admittance.

3. A liſt

* A boy may be examined by his gait and manner, as well as ſtature and make, and ſome concluſion drawn from the appearance of the debility or ſtoutneſs of the parents, and their manner of living.

† For this purpoſe a proper medical perſon ſhould attend the election; or the candidate ſhould bring a certificate from a ſurgeon.

3. A liſt of the ſcholars admitted, to form into a book of royal paper.

4. Letter of the Captain of the ſchool to the parent, neareſt relation, or friend of the ſcholar, on occaſion of his being admitted.

5. Ditto, on occaſion of the diſcharge of the ſcholar.

6. Certificate of diſcharge.

FORM OF THE PETITION OF THE CANDIDATES.

In order to render an examination the more eaſy, and the buſineſs of reception the more familiar, it will be neceſſary to have a printed form of a petition, with blanks, deliverable to ſuch as may probably be candidates, or their friends, to be filled up.

To the Truſtees for the County naval free-ſchool, at in the county of

The petition of recommended by of

Humbly ſheweth,

That your Petitioner is of age; in ſtature, without ſhoes, feet inches; the ſon of * of the pariſh of in the county of who children, the youngeſt being years old: That himſelf has been uſually employed in and that his father †

That he has had the ſmall-pox, can ſay

‡

and promiſes to conform to the rules of the ſchool, and behave himſelf

* If he is an orphan, or one of his parents only living, to mention.

† To mention how his father, if living, gets his bread; the ſame of his mother.

‡ If he can repeat his catechiſm, though this I fear will rarely happen, it may be a good clauſe with reſpect to its effect on the neighbourhood, as it will naturally operate on the minds of thoſe who intend to ſolicit the admittance of a ſon into the ſchool, and may have a general good effect. As to the meaſure of the learning of the candidate, it will

ſelf in all reſpects as he ought; and therefore humbly prays to be admitted as a ſcholar.

This ſeems to comprehend ſufficient for the purpoſe.—Theſe petitions ſhould be preſerved by being paſted into a *guard-book* prepared for the purpoſe.

INSTRUCTION GIVEN TO A SCHOLAR IN THE FREE SCHOOL OF ON OCCASION OF HIS ADMITTANCE.

My good lad,

It is my duty on this occaſion to remind you, that as it hath pleaſed divine Providence to place you in this ſchool, you will give proof of a good heart and underſtanding, if you are truly thankful for it. You muſt be in all reſpects obedient to the good laws and regulations which are here eſtabliſhed for the government of the ſchool: for if you are ſo, it may be hoped that, by the mercies of God, no evil will befal you, and you may go on ſtep by ſtep, till you acquire ſo much knowledge, and ſuch a confirmed habit of piety and uſeful induſtry, as will make you a *man* for the remainder of your life. Whether your inclinations ſhall lead you to ſerve by land or ſea, or moſt likely on both elements, as profit or an active temper may induce you to do, you will reap the great and valuable advantage of this education.

Take care of your ways, and forget not that the glory of a man is to worſhip God with an upright heart; and in all things endeavour to exerciſe your reaſon, keeping your paſſions within their bounds, as the glorious religion of *Chriſt* requires of us all to do. This is the way to enjoy the hope of the promiſes of everlaſting happineſs.

Quarrels

will depend on the humanity and diſcretion of the Truſtees, and the hopes they may entertain of rendering the ſchool inſtrumental to the inſtruction which the indigent in general ought to give their children. If the boy's parents happen to be ſuch Diſſenters as do not teach their children the catechiſm contained in the Liturgy of the Church of England, nor to repeat any prayer, there may be as great a latitude left for ſuch as the Truſtees ſhall think proper.

* The petition ſhould be dated, and ſigned by the party, or with his mark.

† The perſon recommending the ſcholar may alſo ſign the petition, as recommending.

Quarrels and contentions generally come of *pride*; and pride was not made even for the moſt exalted among the children of men: in your condition it is ſtill more hateful. *Humility* is a *Chriſtian* virtue, a virtue which is of great price; it ſecures reſt to the ſouls of men here on earth, and its reward is everlaſting happineſs.

Hear with attention, and ſpeak with caution not to offend: God hath given us two ears, and but one tongue. The careful diſcharge of your duty will ever depend more on hearing and recollecting, than on ſpeaking: the moſt flippant of ſpeech are generally the moſt *frowatd* and *perverſe*.

You will hear every night ſome verſes properly choſen from the Holy Scriptures; and we pray regularly morning and night: we do not expect a bleſſing from God, if we do not aſk him for it.

The oftener you look up to him for a bleſſing, and pray for his grace, the better temper you will acquire, and the more chearfulneſs you will enjoy; and conſequently the more happineſs.

Whilſt you are moved by a generous emulation to excel, the more active and courageous you will be; while temperance and humility will cheer your heart, and render you delightful to yourſelf, and to your companions alſo.

Thus, when you go into the world, you may encounter the difficulties which attend it, like a man of underſtanding who fears God, and, truſting in his mercy, will view life and death with a chearful and courageous mind.

You will ſoon be ſenſible, that good diſcipline is but another name for peace and good order; and that learning to *obey* is learning to *command*, if it ſhould ever pleaſe divine Providence to put you in that ſtate of life.

I need not tell you more. This little book * contains an abſtract of the duty of a *Chriſtian* and a *ſubject*, with regard to what he *ſhould*, and what he ſhould *not* do—you will ſtudy it at your leiſure.

If

* See prudential, moral, and religious advice to the ſcholars, contained in theſe pages.

If you behave like a diligent peaceable lad, inclined to brotherly affection and regard for your ſchool-fellows, you may conſider me as your brother, your father, and your friend.

If you ſuffer any injury, let me know, and I will redreſs you: on the other hand, if you behave like an idle, quarrelſome, ill-natured, or wicked boy, you will prove that you are not fit to live among ſuch good boys as are in this ſchool; and I ſhall be obliged to turn you out, and ſend you to your friends, as unfit to be here.

You ſee the matter lies in a narrow compaſs, and depends on yourſelf. I hope you will continue innocent; and may the Almighty take you under his protection, and guide you in all your paths!

Captain of the School.

THESE inſtructions given by the Captain of the ſchool, may be printed on parchment, and ſigned by him, and put into a tin caſe, to be preſerved by the ſcholar, as an object of moment; and produced when the ſcholar leaves the ſchool, and carried with him: they ſhould be read thrice every quarter, viz. by the ſenior, the middle, and junior ſcholar, and particularly on occaſion of the anniverſary of the inſtitution *, when the ſcholars ſhould be examined on the ſubject of their progreſs in knowledge, whether in huſbandry, manufactory, or ſeamanſhip; and a *form* of *examination* eſtabliſhed for that purpoſe †.

LIST OF THE SCHOLARS ADMITTED INTO THE COUNTY NAVAL FREE-SCHOOLS.

When I ſolicited the legiſlature in 1762, for the keeping a *regular uniform* account of the parochial infant poor of 147 pariſhes within the bills of mortality, I gave an engraver and copper-plate printer a model to prepare the royal paper, with the proper columns, the ſame to be engraven on copper-plate, that he might ſell it for his own emolument. When the mode of proceeding to preſerve thoſe infants was formed into a law in 1767, I took the ſame method, and

* It will be right to celebrate the anniverſary by ſome kind of rational feſtivity, and a meeting of friends and truſtees at the ſchool.

† This form experience may teach better than I can.

List of Scholars in the COUNTY NAVA

Date when received.	Name. If an Orphan ..... O. If Father alive ..... F. If Mother alive ..... M. Has had the small pox ... p. Has been inoculated ... } i. but failed ..... }	Age. Yrs. Mths. If by Parish Certificate C.	Stature. without Shoes. Feet. Inchs.	What he has been employed in.	What Parish he belongs to.	By whom recommended & where Living

FREE-SCHOOL in the County of

PARENTS.			Date of certificate on Discharge. If expelled E. If dies D.	To whom delivered.	Remarks.
Fathers Name. Mothers Name. Number of Children.	Where living.	What business they do.			

and in both caſes it ſucceeded in the moſt perfect manner, as it created a great facility in the execution of the parochial buſineſs. Should the legiſlature now eſpouſe the object propoſed to be extended over the kingdom, the ſame good effect may flow from it. The form propoſed is comprehended in fifteen columns, viz.

1. Date when received.
2. Name.

If an orphan - - -	O.
If the father alive - - -	F.
If the mother alive - - -	M.
If has had the ſmall-pox - -	P.
If has been inoculated, but failed. -	I.

3. Age, in years and months.

If proved by pariſh certificate - -	C.

4. Stature, without ſhoes feet inches
5. What he has been employed in.
6. What pariſh belongs to.
7. By whom recommended, and where living.

PARENTS.

8. Father's name.
9. Mother's name.
10. Number of children.
11. Where living.
12. What buſineſs they do.
13. Date of certificate of the ſcholar's diſcharge.

If expelled - - - -	E.
If dies - - - - -	D.

14. To whom delivered.
15. Remarks.

Theſe columns ſeem to contain every thing neceſſary. To render the

liſt the more complete, the copper-plate ſpecimen annexed is on royal paper, one third of the whole ſheet *.

If the form of the liſt, as it ſtands digeſted, ſhould be thought ſufficiently explicit, as it will be ſo much the more eaſy and regular, the work is ſo far done to the hands of thoſe who may keep this account.

LETTER FROM THE CAPTAIN OF THE SCHOOL TO THE PARENT, NEAREST RELATION, OR FRIEND OF THE SCHOLAR, ON HIS ADMITTANCE.

Naval County-ſchool near
in the county of
the of 17 .

Sir,

I have the pleaſure to acquaint you, that your † is admitted into this ſchool; and that nothing will be wanting to render him a good ſubject, with regard to his moral and religious conduct, as well as his health and induſtry. He will be taught to be a good huſbandman, or labourer in the field; and as much of common ſeamanſhip as will render him acceptable, if he ſhould be inclined to prefer that line of life. If he miſbehaves, ſo as to require your interpoſition, you ſhall be informed, it being meant to do the ſtricteſt juſtice; that the ſcholar who behaves well may be encouraged, and he who is fooliſh, or, having a bad heart, will not conform to the rules of the ſchool, may not remain in it. If he behaves as he ought, and continues in the ſchool ſo long as the Truſtees ſhall judge proper, you will in due time be informed; and it is to be hoped, that by his attention to the inſtruction which will be given him, and his induſtrious and diligent behaviour, the education beſtowed on him will prove a means of promoting his happineſs during the whole courſe of his life, agreeable to the humane and pious intention of the legiſlature and the Truſtees for the county. I am,

By order of the Committee,
Sir, your moſt humble ſervant,
Captain of the ſchool.

LETTER

* In the model preſented, I have prepared the fourth line for each name, that there may be room in the columns to expreſs as much as is neceſſary in three lines: by this means I provide for only ten names in a ſheet of royal paper, with thirty lines; which upon computation will take in the whole. As one ſcholar leaves the ſchool and another comes, the book will be augmented; but 30 to 40 ſheets may anſwer for 9 years, and render it eaſy to the keeper of the account to obſerve an exact preciſion.

† Mention ſcholar's name, and relationſhip to the party written to.

LETTER ON OCCASION OF THE DISCHARGE OF THE SCHOLAR.

Naval County-ſchool near
in the county of
the day of 17 .

Sir,

I have the pleaſure to inform you, that *
your † now aged ‡
years and months, has behaved himſelf §

as mentioned in his certificate; and the Truſtees have judged it proper to diſcharge him. You are accordingly to take this *notice*, and to come or ſend to this ſchool to receive him, any time, the moſt convenient to you, within the ſpace of two months; in which time you will pleaſe to conſider how he may be beſt provided for, by land or ſea; ſo that he may not upon any account be expoſed to the danger of idleneſs, to his own hurt, or to the injury of the good impreſſions which he has received in this ſchool, or wound the honour and reputation of it; concerning which it is expected you will be circumſpect and particularly attentive.

I am, Sir,

Your moſt obedient ſervant,

Captain of the ſchool.

If the ſcholar ſhould be diſcharged with diſgrace, a ſhort letter of notice may be written ſignifying the neceſſity, and that the friend may come to receive him within three days, and make the evil as light as poſſible.

CERTIFICATE GIVEN TO THE SCHOLAR WHEN DISCHARGED.

WE, the underwritten Truſtee and Officers of the county naval free-ſchool at near in the county of belonging to the pariſh of

Do

* His name. † Relationſhip. ‡ Years and months filled up.

§ Character of the ſcholar, with all the honour he may deſerve.

Do hereby certify, that
aged ſtature and deſcription *
was entered on the liſt of the ſcholars admitted into this ſchool,
the of 17 and was diſcharged the
of 17 having behaved †

and attended to §
ſo that we recommend him to protection and favour in whatever ſtation he ſhall act, by land or ſea. From the School this of
17

a Truſtee.

Captain.

Seal.

Petty Officer.

Huſbandman.

Manufacturer.

CONCLUSIVE OBSERVATIONS RECOMMENDATORY OF THE DESIGN.

A regular certificate being given to every ſcholar on his leaving the ſchool, atteſting to his morals, perſon, and abilities, will ſo far aſcertain his identity, and muſt be of advantage to him. Whether his qualities chiefly regard huſbandry, manufactory, the theory of common ſeamanſhip, or if the whole of his conduct is unexceptionable, it cannot fail of producing the effect of giving evidence to his having had a regular ſober education. The ſeal of the ſchool being affixed, with the reſpectable ſignature of a Truſtee, and all the officers, who are ſuppoſed to judge, each in his province, the inſtrument will be authenticated. It could not appear with ſo much dignity, if there were *ſeparate certificates* for the land and the naval part.

Theſe certificates will give the ſcholars a diſtinction which may render their progreſs through life the eaſier: they will alſo ſerve to diffuſe the knowledge of theſe ſchools over the kingdom; and as they give

* Mention his ſtature and deſcribe his perſon.

† His temper, and the good qualities which he may poſſeſs.

§ To mention the work he is the moſt expert in, whether huſbandry or manufactory, and the knowledge which he has acquired in relation to the theory of common ſeamanſhip.

give teſtimony of theſe young perſons being uſeful and induſtrious at an early age, they will render the ſhame of ſloth the more ſhameful, and ſordid ignorance and dangerous ferocity, the more eſtranged from the hearts of our fellow ſubjects in general.

The object of theſe ſchools will appear the more beneficial from the conſideration, that ſome maſters of ſhips at this time, navigate their veſſels almoſt wholly by young perſons, *apprentices*, who being ſo educated at ſea, become the ableſt ſeamen.

If the ſchools propoſed are eſtabliſhed, they cannot fail of co-operating with the great national deſign of forming *nurſeries of ſeamen*, and bringing our youth forward into uſeful action.

Perhaps ſomething more may ariſe from this propoſal worthy of legiſlative attention. Such nurſeries of our youth preparing for a ſea life, will become the more valuable, as they are fitted to ſerve by land as well as water. The whole ſtrength of a great *naval nation* cannot be brought on the theatre of action at one and the ſame time in peace, as in war: and, in many inſtances, ſeamen do in effect take their turns, and ſerve at ſea and land alternately.

The ſeaman who knows how to get bread on ſhore, and delighting occaſionally in going to ſea for variety, or becauſe he can make greater gains on the water, muſt be conſidered as a more uſeful member of the community, than him who is a ſeaman only. I grant that there are many of the latter who we ought to prize very highly; but if ability for land or ſea-ſervice, doubles the number of ſeamen, properly diſtinguiſhed for their knowledge, the plan before us will neceſſarily afford ſo much the greater life and energy to naval ſtrength.

One hundred ſcholars in each ſchool, reckoning 50 counties, is 5000; each being 30 months at ſchool, 15 years gives us 30,000 men *: in the courſe of this time many of them will probably have ſerved at ſea; others may have made ſo conſiderable a progreſs in the *theoretical*

* Taking the medium of 15 years after 12½ years, it is 20 years of age.

theoretical part of common ſeamanſhip, as will render them expert in learning the *practical* duty in a ſhort time. If one third of the number, viz. 10,000, were to make their appearance, we might on an emergency have reaſon to rejoice at ſuch a recruit.

Among the ſeveral claſſes which compoſe a nation, there ever will be many individuals who are ſo habituated to their peculiar occupation and mode of living, that they have very little inclination to try what they can do for themſelves in any other way. But this proves nothing againſt the plan propoſed, for in the aggregate ſum of the œconomy of a nation, ſuch perſons not being numerous above a certain meaſure, are no detriment to the harmony of a community: and this is in general the caſe of our *ſeamen*; yet he who labours with his hands, cannot be ſuppoſed capable of uſing them only in one way. Neceſſity, the parent of invention, teaches mankind things much more wonderful than the plan recommended, which in effect is familiar in common life; but this deſign will give it the higher reputation, and rendering it ſyſtematical, diffuſe its benefits univerſally.

We ſee continually, in time of war, *landmen* turn *ſeamen*; and in *peace*, *ſeamen*, who are properly ſuch, ſet their hands to the plough, the hod, the pick-axe, and the ſpade, and various kinds of labour.

There is no reaſon to fear any inconvenience from a greater number of men being acquainted with the ſea, than can be employed on it at one and the ſame time. If thoſe which are not employed on the *water* get their bread honeſtly on the land, we ſhould rejoice were there tens of thouſands in theſe circumſtances.

Let us follow the ſame ſentiment further, and enquire how far the public happineſs may be promoted, by guiding the ſteps of the riſing generation of the labouring part of our fellow ſubjects, ſo that they may look on the *ſea* and *land* with an equal eye, and be capable of earning their bread on either element. Thoſe who are of the moſt daring temper, and moſt fond of variety, will have the ſtrongeſt propenſity to the water. In *war*, captures on the enemy is one motive: in *peace*, higher wages than they can obtain on ſhore: theſe, with a principle of proweſs, will ever influence great numbers.

Thus our religion and politics may go hand in hand, more than we have been accuſtomed to. If we conſider the object of the ſchools propoſed, in a political view only, if a fixed number of ſuch landmen-volunteers were received in ſucceſſion, periodically, in ſhips of war or merchant-men, it could not fail of making a material addition to our maritime ſtrength, and enable us to carry on a naval war with the more power and energy; and bringing the event to a ſpeedier iſſue, render war leſs deſtructive and expenſive.

The plan propoſed cannot be carried into execution, in any degree to anſwer the ſame end, by any inſtitution now exiſting amongſt us. If this is eſtabliſhed on a permanent baſis, and conducted with any moderate degree of propriety, we may hope to receive a very conſiderable benefit from it. The idea of cultivating land gives the naval part a cheerful countenance, and both act with a reciprocal benefit to their reſpective characters and reputation; and in the ſame degree that this plan promotes the cauſe of induſtry, it will add to the national riches, and render ſeamanſhip the more familiar.

It appears to me in the ſtrongeſt point of view, that this plan may be a means of cultivating ſo much the ſtronger tie of friendſhip between gentlemen of landed eſtates and ſea officers. It will render the firſt the more *willing*, as they will be the more *able* to ſerve the public in the ſea line: it will render the laſt the more conſiderate and humane, and the more attentive to our youth and the *riſing generation*, particularly to ſuch as come recommended by the judicious labours of the *firſt people* of the reſpective counties through the realm; and conſequently make a ſtrong and fruitful graft on *naval œconomy*, and render ſea and land as one object to us.

A judicious tender treatment of the riſing generation will likewiſe operate more generally on the minds of a *free people*, and they will be the more inclined to make that choice which is beſt calculated for the *public* intereſt. I ſay a *free* people, becauſe they are accuſtomed to think for themſelves more than thoſe who live under deſpotic governments; and they have generally a ſtronger ſenſibility of a rational, juſt, and generous behaviour towards them. This is in no inſtance more ſtrongly, nor more frequently verified, than among *ſeamen*, whoſe point of honour will carry them greater

greater lengths, in the moſt arduous enterprize, for the commander they love and honour, embarked with him in the ſame cauſe, than any other claſs of people.

The ſame reaſoning holds for the riſing generation: like the beams of the great luminary of the heavens acting on the animal or vegetable world, it will add ſpirit to the moſt *animated* policy. The force increaſes by *reflexion*, as the ſun operates on all bodies. From the moment we exerciſe our philanthropy with a diſcerning mind, we are actuated by a more virtuous diſpoſition: the love of God and our country becomes in a more energic degree as one object. By *teaching* others we *learn*, and ſound policy and humanity grow into the ruling paſſion of the breaſt: both the intention and the act are ſanctified, and rendered a grateful offering at the throne of Him from whom *all good* originates!

Thus the tendency of this plan will maritimize the inhabitants of this iſland, in a ſuperior degree to any method of the ſame nature hitherto in uſe, giving ſuch a valuable ſtamp and currency to our temper, as may do our country a material ſervice.

It is now near fourſcore years * ſince a Mr. *Maidwell*, who appears to have been a gentleman of fortune, publiſhed a thin octavo volume, entitled, "An Eſſay upon the Neceſſity and Excellency of Education; "with an Account of erecting the Royal Mathematical Schole "recommended by his Royal Highneſs the Lord High Admiral of "England, &c. upon a Report of the Navy Board, declaring, amongſt "other Advantages to the Nation, the particular Services of ſuch a "Foundation in the Royal Navy of England in its ſeveral Capacities."

This gentleman went ſo far as to offer to endow the ſchool with £. 500 per annum. The preface ſays, "Readers are commonly "divided into the grave, the learned, and the witty: thus the diſ-"courſe is judged the moſt delicat, and creats the ſharpeſt appetit, "which is ſeaſon'd at once agreeable to theſe ſeveral palats; and, as "*manna* to the Iſraelites, is ſweet to al that taſt it."

Whether it was through the event of death, or other accident, it does not appear that this gentleman's plan ſucceeded; indeed I do

* 1704.

I do not conceive how it could ſucceed, as his expectations carried him much beyond the bounds of the ordinary capacities of boys or men.

If we judge from the events of theſe more enlightened days, we ſhould wonder to hear it propoſed to learn navigation by ſtudying it in "*Latin*, *French*, *Italian*, *Spaniſh*, *Portugueſe*, and *Dutch*," as this gentleman recommended; though it might be more conſiſtent at that time than at the preſent period of our hiſtory. His book was written in 1703 or 1704, and dedicated to the Right Honourable Robert Harley, then Speaker of the Houſe of Commons, and one of the principal Secretaries of State to Queen Anne.

The author ſays, "Such as you, were born for the fame and "benefit of your country; ſuch as you, were born to be praiſed in "the gates, and to ſtand before princes." In his preface he remarks, "That to ſecure our monarchy, we ought to breed the ſons of "gentlemen capable of commands at ſea, and naval imployments; "and that, to expect that quality alone ſhould waft men up into places "and imployments, is as unreaſonable as to think that a ſhip, becauſe "it is carved and guilded, ſhould be fit to go to ſea, without ſails "or tackling. But when a gentleman makes no other uſe of his "quality than to incite him the more to his duty, it will give ſuch "a true and ſettled ſuperiority as muſt deſtroy al competition from "thoſe that are below them."

In this remark we may join in opinion with this early writer, and zealous friend to maritime improvement. The Navy-board, at that time*, having recommended the plan to the Lord High Admiral, "as thinking it deſerving of all manner of encouragement," we are left to ſeek for the reaſon why it did not take place. His views were extenſive as to ſcience: he ſays, "That the end for "which this naval education is deſigned may not be diſappointed, "by taking in too few particulars; and that the inſtitution may be "completely general, and uſeful to the public, the arts, ſciences, "and

* Tho. Littleton, Cha. Sergiſon, Tho. Hopſon,
Rich. Haddock, Wm. Tymwell, Sam. Atkins,
Dan. Furzer, Hen. Greenhill, Geo. Tollet,
Clo. Shovell, D. Lyddell, Ant. Hammond.

" and languages hereafter mentioned, are propoſed in this ſchole, to " be ſufficiently and accurately taught; geometry, arithmetic, al- " gebra, mechanics, ſtaticks, hydroſtaticks, ſurveying of land, for- " tification, perſpective, drawing, geography, trigonometry, chro- " nography, aſtronomy, &c." But on conſulting profeſſional men, they tell me that too much may be *attempted* by boys at ſchool, as well as too little—time matures knowledge.

Whatever the ſons of noblemen or gentlemen of fortune may now learn, to render their education complete and poliſhed, I find no motives to induce me to recommend that the *ſix young artiſts* propoſed to compoſe the *extra* part of the County naval free-ſchools, ſhall be taught more than the maſter of the ſchool thinks neceſſary, to render them brave and uſeful officers. If they devote a portion of their attention to *Engliſh grammar*, and when they leave the ſchool are capable, as far as the theory of navigation goes, to carry a ſhip from one port to another; and if they are accuſtomed to diſcipline, and habituated to a moral and religious life, I ſhould eſteem a ſon of my own as more *ſubſtantially* accompliſhed, than if he had the learned languages with leſs nautical ſcience, leſs application, or leſs fear of God. There are ſome refinements which tend rather to lower than raiſe the reputation of naval warriors. If we can put our youth in a line which leads to the mount of honour, and conducts them into the temple of fame, with the renown of honeſt men and warriors, whatever is beyond this frequently proves of an ambiguous tendency. The few who have an uncommon genius will force their way forward, and may do the moſt good or the moſt evil to ſociety; but I take the middle as the ſafer way.

Science not being the chief object of this ſpeculation, I have ſuppoſed the maſter or captain of the ſchool left in a great meaſure to his own diſcretion; preſuming that, by giving *ſix* young gentlemen their leſſons in navigation, and the duties of a ſea officer, it will be a means of filling up a portion of his time, in his proper line, for their benefit, while the maſs of his pupils, the free ſcholars, who are to be bred to common ſeamanſhip, are working in the field. If he does his duty, he will be ready at all ſeaſons to advance the intereſt of the ſchool, by a judicious and an aſſiduous ſuperintendency of the whole; and in this view render his *artiſt ſcholars* inſtrumental to the diſcipline, good order, vigilance, and activity of the *free ſcholars*,

who are to be bred common ſeamen, while the artiſts themſelves are trained to a knowledge of practical diſcipline.

I have been careful to repeat, that my plan has no further affinity with any thing that bears the name of *ſcience*; nor is it left, like Mr. *Maidwell*'s propoſal, to the purſe of a private gentleman. The times wear a complexion differing from his deſign; for though there ſeems to be a noble ſimplicity in his book, mixed with the pedantry of the time in which he wrote, it wants that glowing warmth and generous enthuſiaſm which our days ought to inſpire! We are arrived to a height of maritime power, which we muſt maintain, or ſink! If we are not equal to a conteſt with an union of nations upon nations, neither can there be any good reaſon for their uniting their power againſt us.

The *theoretical practice* of common ſeamanſhip is my theme; penetrated, as I am, with conviction, that it deſerves that name, and that it may be ſo managed as to become a *play-game*, and relief to the labours of agriculture and manufactory. The ſerious concerns of ſuch labour are preſented to us in as pleaſing a form, with reſpect to the perſons of the riſing generation, as the reſurrection of ſpring, or the growth of animal life, are exhibited in the courſe of nature.

It is not refined endowments which extend the art of navigation: our preſent meaning is to cheriſh the growth of young common ſeamen, in the mode the leaſt expenſive that can be imagined; yet not loſing ſight of the artiſt. The object is very different from that which curioſity or reverence for time paſt may ſuggeſt. Our *buſineſs* is to look forward: our cauſe is powerful, and the means of execution extenſive. We are now in peace, or the ſemblance of peace, and have leiſure ſufficient to contemplate a police ſo political and ſalutary, ſhewing an affectionate regard to the riſing generation, and a ſacred reſpect for our glory in arms on ſome future great day of trial.

There cannot be a ſhadow of doubt of the neceſſity of regularity and good order. That which is eſſential to the ſucceſs of all enterprizes, cannot be omitted in this; and nothing is more apparent than the propriety of diſſeminating this principle, as the ſoul of police and government. The diſcharge of duties is the tie of human ſociety in all the various relations we ſtand; and we cannot conſider this plan as differing from any other engagement, depending on the

exerciſe

exerciſe of virtues which are ſuppoſed common to men of character, who are choſen for their talents and good diſpoſition to promote a public good. In this caſe there ſeems to be leſs reaſon for ſuſpicion, that one duty or inclination will claſh with another, than in moſt other concerns, as it includes ſo much private humanity as well as public good. It is the vigilance of the pilot who ſteers that preſerves the veſſel, and directs her courſe: and there will be found ſome perſon of leiſure, knowledge, activity, and warmth of heart, in every county, to whom we may look up for the execution of an enterprize of this kind. And whoever this ſhall be, or whatever the mode of raiſing the ſmall ſum which the reſpective counties may require for the purpoſe, it is with the higheſt pleaſure I underſtand, that the plan now adopted by the firſt Naval board, in favour of the riſing generation, harmonizes in ſubſtance with that which is contained in theſe ſheets, and they will mutually aid and aſſiſt each other.

P. S. Notwithſtanding it may appear, by pages 55, 56, that I lay a ſtreſs on hammocks being provided for the free ſcholars, as a naval part of furniture, it is probable many good ſubjects will incline more to the ſide of *iron ſingle bedſteads*, which are more eaſily kept clean, *eſpecially by boys*. In ſhips of war the *men* are all required to bring up their hammocks in fine weather, and in ſhips nothing but hammocks can be accommodated for the fore-maſt men; but in our ſchools the caſe will be different. In ſhips a double ſet of hammocks is neceſſary for cleanlineſs. I mention this as a circumſtance which leaves a latitude of choice and opinion; and as cleanlineſs muſt be ſought, as neceſſary to life, as food and raiment, my own judgment now inclines me to the iron bedſteads, which may ſtand nearly within the ſame compaſs as the hammocks: if they ſpread over more ſpace they may be accommodated.

THE END.

SONGS,

HYMNS, AND PSALMS,

COLLECTED, ALTERED, OR COMPOSED;

ADAPTED TO

Moral and Inſtructive Amuſement,

And the

RELIGIOUS PART

of the Education of the Scholars of

The County Naval Free Schools,

PROPOSED FOR THE BREEDING UP OF

Poor Boys

To Agriculture, and the theoretical Practice of Common Seamanſhip.

SING YE PRAISES WITH UNDERSTANDING. Pſ. xlvii.

M.DCC,LXXXIII.

PREFACE.

THE moſt joyous part of the rational amuſement of a ſeaman is ſinging a bold cheering ſong; and this is alſo one of the diverſions of every claſs of the people, in their early days. The deſign of this collection is obvious; and I have made choice of ſuch poetry as is equally devoid of vulgarity and libertiniſm. With all due reſpect for the celebrated perſonages of *Bacchus* and *Venus*, I have left them out of my choir; preſuming that theſe imaginary beings will be realized but too ſoon, when young perſons come into a world, perverted by bad habits and cuſtoms, and the numerous aids given to vicious practices. My object is the ſentiments which our young ſcholars ſhould imbibe, as it were with their milk, to influence their hearts through every period of their lives.

It will be no leſs apparent that theſe ſongs have an equal view to morals, animated attention to the duties of huſbandry, contentment, and the lively vigour and valour which is often diſplayed in ſeamanſhip. Where pleaſing ſounds and ſenſe are in uniſon, they bid fairer to be inſtructive to youth, than where only the ſolemn gravity of philoſophic manners is recommended. The latter is out of faſhion among the higher claſſes; it would be leſs in character to expect it among the lower, and particularly among ſeamen. But I have expreſſed my wiſhes that the *jovial ſong ſhould not be forgotten:* and I meant ſongs which have a tendency to mend the heart, and not to corrupt it. In this view I do not conceive why ſinging ſhould not convey as profitable leſſons in the ſchools of moral erudition, as any other mode of inſtruction: for whether we read or ſing, if the poetry and ſentiment be pure and pleaſing, it muſt adminiſter food to the underſtanding, as well as the imagination; and if theſe combine their force, they will act as handmaids to reaſon, and raiſe the imagination. It is the *quality* of the muſic which vibrates on the heart:

" I'm never merry when I hear ſweet muſic;
" The reaſon is, my ſpirits are attentive."

This may be truly ſaid, when the notes are of a ſerious caſt; but ſtill they pleaſe. With reſpect to the force of ſound, our great poet goes on,

" For do but note a wild and wanton herd,
" Or race of youthful and unhandled colts,
" Fetching mad bounds, bellowing, and neighing loud,
" (Which is the hot condition of their blood)
" If they perchance but hear a trumpet ſound,
" Or any air of muſic touch their ears,
" You ſhall perceive them make a mutual ſtand;
" Their ſavage eyes turn'd to a modeſt gaze
" By the ſweet power of muſic. Therefore, the poet
" Did feign that *Orpheus* drew trees, ſtones, and floods;

" Since

" Since nought ſo ſtockiſh, hard, and full of rage,
" But muſic, for the time, doth change his nature.
" The man that hath not muſic in himſelf,
" Nor is not mov'd with concord of ſweet ſounds,
" Is fit for treaſons, ſtratagems, and ſpoils;
" The motion of his ſpirits are dull as night,
" And his affections dark as Erebus."

Theſe are the ſentiments of our celebrated child of nature, *Imagination*'s favourite ſon; but he certainly meant to be underſtood in a qualified ſenſe, as he knew that ſome minds are ſo ill framed to a reliſh of this pleaſure of the fancy (for ſo it ſhould be called) as to look down on it with a ſecret diſdain, while they honour reaſon, and grace the underſtanding. What there is wanting in ſuch ſouls, or in what they abound, is not my preſent object to enquire: this we know, that in all countries there are ſome favourite words ſet to favourite tunes, which adminiſter to high delight, and communicate a general joy: others are ſuited to peculiar claſſes; among theſe, with us, we may reckon our *ſeamen*, who often have recourſe to jocund ſounds.

To be *merry* and *wiſe* is not the worſe advice, for being a vulgar aphoriſm. Amidſt a multitude of excellent poetical compoſitions, I could ſelect but few, the greater volume of them being dedicated too much to the joys of women and wine, to ſuit my purpoſe.

Our ſong-writing poets often lean to an opinion as if wine only could inſpire love, and love only inſpire the Muſe. When they take their object in a comprehenſive view, philanthropy, and the ſtudy of nature in her pure, or leaſt corrupted ſtate, is her trueſt friend and moſt faithful ally, dipping her pen in honey, yet in nothing extenuate or written in the fraud of laviſh flattery, where the heart is moſt ſubject to be miſled. True valour and manly ſentiment, in every part of life, are beſt ſuited to a ſenſe of duty; but comfort, and the hopes of joy, are not leſs the produce of the *field* and the *waves*, than the *ſtudy*. *Shakeſpear* had a good title to celebrate the praiſe of muſic, as well as to deſcribe the moſt intereſting ſcenes of human life. Were he to riſe from the grave, what would he ſay of Captain *Ingleſield*'s heart-piercing narrative?—it is an aſtoniſhing fine picture of life, when in ſickneſs or old age we contend with nature, in the expectation of protracting a precarious temporary exiſtence.

The account which this gentleman gives of his ſufferings, with eleven of his crew, when he eſcaped the fate of the *Centaur*, has an anecdote of an intereſting kind, applicable to our preſent ſubject. In a tract of near 300 leagues, in a pinnace, on the ocean, without a compaſs, for the ſpace of fifteen days; they were at length reduced to one ſhip-biſcuit, divided into twelve parts, for breakfaſt, as much for *dinner*, with little more than half a wine glaſs of water; obſerving that, " it was ſomething comfortable to reflect, " that dying of hunger was not ſo dreadful as our imaginations had repre- " ſented;" one of their ſtrongeſt companions having died without a groan. He informs us, " ſome had drank their own urine, and all but myſelf had drank " ſalt water.—As yet deſpair and gloom had been ſucceſsfully prohibited; and " as the evenings cloſed in, the men had been encouraged by turns to *ſing a*

" *ſong*, or relate a ſtory inſtead of a *ſupper:* but this evening I found it impoſ-
" ſible to raiſe either." He then acquaints us, " Our laſt breakfaſt had been
" ſerved with the bread and water remaining, when *John Gregory*, quarter-maſter,
" declared, with much confidence, that he ſaw the land in the S. E."

It is eaſy to diſcover how the heart is ſoothed by ſentiments conveyed in muſical ſounds: but to beguile the hours, when hope ſtands quivering on a point, and expectation wears the face of horror; to give utterance to a ſong proves a firmneſs and a valour, which ought to endear the name of a ſeaman, and to afford him countenance beyond the common race of mortals: and what can we do better than cheriſh a habit of innocent mirth, accompanied by ſongs of feſtivity? Happily for mankind, the generality are pleaſed with little things; —as little things often torment even pretenders to wiſdom.

When reaſon aſſents to what paſſion dictates, as in the ſubject-matter of many admirable compoſitions of the tender muſical kind, *peace* will be the companion and friend of the human breaſt. The brave, the humane, and pious, in the language of the poet, " ſink in the ſoft captivity;" but they are ſuppoſed to retain their reaſon, and the way to be free, is not to indulge the *imagination* beyond certain bounds; therefore ſongs ſhould be chaſte.

The pious and the politic, who enter into the merits of this propoſal, will judge of the choice which I have made, of what I found ready framed to my deſign, and of the alterations and additions, how far they may be conſidered as corroborating evidence of the conſiſtency of the plan. I have given the words of ſongs of ſuch pre-eminence for ſenſe, poetry, or narratives of great naval events, as may give my labour the more dignity, and ſuggeſt the means of further improvement. It is not to be imagined that half the number of theſe ſcholars will catch the tunes of a quarter part of the ſongs: every one who has an ear, will make the choice he pleaſes; and if he accompanies his labour in the field, or on the waves, with a ſenſible ſong, it may afford an equal proof of his ingenuity and contentment: and he will beguile many an hour, which might be otherwiſe the heavier on his hands. It is not to be ſuppoſed that any one of our ſcholars will learn a ſingle note in muſick, though ſome of the artiſts may have learnt them: the free ſcholars will catch ſounds by the ear as tunes are vulgarly acquired.

Our freedom, in ſome inſtances, may be ſuppoſed to promote a peculiar jocundity; but this opinion is not warranted in the comparative view of nations: neither does mirth grow from our climate, our food, nor our native tempers. The French ſeem to excel us in theſe articles; but we make it up in generoſity, ſtrength of underſtanding, and manly boldneſs. Even *our buzza* is a ſong, and where ſhall we find a more chearful or manly one? Therefore our poor boys may work, and play, and *ſing* themſelves into virtuous, and conſequently uſeful manhood.

As to the poetry, I muſt remark, in the words of our great patron of the magic ſtrain:

" If muſic and ſweet poetry agree,
" As they muſt needs, the ſiſter and the brother,
" Then muſt the love be great 'twixt thee and me,
" Becauſe thou lov'ſt the one, and I the other.
" *Dowland* to thee is dear, whoſe heavenly touch
" Upon the lute doth raviſh human ſenſe;
" *Spenſer* to me, whoſe deep conceit is ſuch,
" As paſſing all conceit needs no defence.
" Thou lov'ſt to hear the ſweet melodious ſound,
" That *Phœbus'* lute, the queen of muſic, makes;
" And I in deep delight am chiefly drown'd,
" When as himſelf to *ſinging* he betakes."

Whether we honour moſt the poet or muſician, our meaning is to advance the intereſt of ſeamanſhip, by every mark of humanity and policy, rational regard, and friendly countenance.

The jovial ſong, well choſen, has a peculiar affinity with the courage of ſeamen. To hazard life at command is a common effect of *diſcipline*.

" Let them be rous'd, loud ſtorms ſhall make reply,
" And thunder echo to the trembling ſky."

To hope where there is no danger, is common; but amidſt perils to rejoice in melody, however rude, ſeems to be peculiar to that claſs of men

" —— who hear old Ocean roar,
" And heave huge ſurges to the trembling ſhore;
" The groaning banks return the bellowing ſound,
" And rocks re-murmur as the waves rebound."

To ſcorn delay, and fly as it were on the wings of fiery expedition to attain their purpoſe, or fall with glory, is the ſpirit of the ſong. With reſpect to the exerciſe of gratitude and the praiſe of God, we muſt ſeek it in the hymn and pſalm. Proſperity, in every part of life, is a ſubject for gratitude and praiſe; but to rejoice in an adverſe ſtate, when fortune ſeems to frown, and every object wears a terrific aſpect, it is then we ſhew our valour, our ſubmiſſion, our conſtancy to our principles, under the confidence, that as ſurely as there is a God, he muſt delight in virtue and piety, and that whatever he delights in, muſt ultimately be happy.

The diſtinction of ſea and land is not ſo much to the purpoſe, as the inclination of the mind, and the temper of the heart. The Jews, whoſe hiſtory is ſo remarkably diſplayed in the ſacred writings, under ſuch a variety of circumſtances, were diſtinguiſhed for their conduct, as repreſented in the 107th pſalm. We are told by a learned Jew ‡, that it was an order of their church, that theſe four kinds of perſons ſhould give public thanks to God in the congregation: the *ſick*, when healed; the *priſoner*, when releaſed; the *traveller*, when he comes to his journey's end; the

‡ Maimonides.

ſeaman,

ſeaman, when he returns from his voyage. This was to be done ſolemnly, before a public aſſembly, where at leaſt ten of the elders were to be preſent §.

Such was the pious order of the Jewiſh church. We have refined away a great part of the more exalted piety, as well as the primitive ſimplicity of our divine religion; yet it is not the leſs natural to every perſon who has a ſenſe of religion, and ſtrictly ſpeaking, is in his right mind, to pray to the Almighty when he is in danger, and to praiſe him when he is delivered from it. We have ſeveral cuſtoms yet exiſting, which have affinity with ſuch antient religious ſolemnities. We praiſe God in his temples, in our reading, in our prayers, and by ſinging of pſalms; and in this view I bring up the rear of my forces, with a few pſalms in ſimple metre, and which young perſons may be taught as a part of religious worſhip. Though one boy in an hundred ſhould be ſo inert as not to become a maſter of a jovial or ſentimental ſong, they ſhould all ſing pſalms as part of their devotion, and theſe, or others of the ſame import, may be recommended by their truſtees and teachers, as eſſential to the temporal and eternal felicity of theſe poor boys, the free-ſcholars of the County Naval Free-ſchools.

There cannot be a ſhadow of doubt but that ſinging a good ſong with ſpirit, and underſtanding of the ſubject, may help to relieve the mind when it ſtands in need of reſources. And as theſe approach in matter to what we diſtinguiſh by the name of *Hymns*, or *Spiritual Songs*, we dignify the articulation of words and ſounds, and exalt our hearts to God. Hymns are not uſed except in extra-parochial congregations: in other aſſemblies for the worſhip of God, according to the manner of our fathers, and the eſtabliſhed Church, we either uſe anthems, or plain pſalms, the latter of which are *ſuppoſed* to be ſuited to the abilities of every one who comes within the gates of the temple of God; but unhappily for us, there are but few who can make out any tolerable muſick, owing to our neglect of teaching our children, and our bad cuſtoms and negligence in this part of our public worſhip.

Singing of pſalms, among the primitive Chriſtians, ſeems to have been a very material part of their devotion: it is ſtill the ſame in many Chriſtian churches, and *we* ſtill retain a reverence for it; but in practice, the ſubſtance of it is frequently loſt. The old verſion is bad poetry; and this has made ſome of the higher claſſes of the people forget that God may be worſhipped in ſpirit and in truth in very humble verſification, or in mere proſe. But if the ſublime ſpirit of David has been reduced in language, the fire of his devotion has been often extinguiſhed. At length our pſalmody recovered itſelf in ſome degree, by bands or communities who called themſelves *the ſingers*; but on their part they ſeem to have become literally *ſingers*; and though they declare to ſing to the glory of God, it is to be feared they generally offer incenſe to their own glory in ſinging, not appearing devout themſelves, nor exciting devotion in others. Thus the ſervice of the Church of England, ſo admirably pure in itſelf, ſuffers in this material article. Why the object is

§ Verſe 32. Let him exalt Him alſo in the congregation of the people, and praiſe Him in the aſſembly of the elders.

not taken under the moſt ſerious conſideration, is more lamentable than wonderful; and yet it is wonderful, that in an age in which muſick is venerated almoſt to enthuſiaſm, the proper object of it, the worſhip of God, ſhould not be rendered familiar to all ranks of people. A common ſong, being ſet to a certain eaſy tune, is learnt by the ear by moſt young perſons with great eaſe: may not the ſame work be accompliſhed in reſpect to *pſalms*? But it does not appear that the leaſt care of this kind is beſtowed in our ſchools, as if it were meant to drop this part of our public worſhip.

The greater number of the pſalms in this ſmall collection are in uſe at the *Foundling-Hoſpital*: others are as plain and eaſy, ſelected from the beſt old and modern compoſers. Very little experience, with thoſe who have a tolerable ear and voice, will enable them to catch a tune, which is in itſelf devoid of all the artful decorations of harmony; and it may be preſumed, if the ſcholars of the County Naval Free-ſchools propoſed, have a little inſtruction given them, they will *ſing*, as well as *pray*, to the true glory of God. This will induce them to teach their children, from generation to generation, and promote the welfare of their country. Being of ſuch equal ages, they will not be ſo ſubject to be interrupted by each other, as in common congregations. So far theſe ſchools may tend to a reformation in this article alſo: and the loweſt of the unlettered may help to teach us what belongs to the common ſenſe of devotion.

It is not to be imagined many of our ſcholars will hear an organ while they are at ſchool—and, unleſs thoſe who are paid for playing would conſider where they are, and to what end they touch the keys, it were more happy if they would let them ſleep.

It may be aſked, what is the end or deſign of our young females, in high and middle life, being *taught* muſick at ſchool? Is it merely as a genteel accompliſhment, according to vulgar acceptation; or to amuſe an hour which might otherwiſe hang heavy on their hands? If *muſick* is the voice of love, it may be applied to the love of God, in pure devotion: but, is this the primary deſign, or the primary application of it? Does it appear to have any tendency to enhance the value of our muſick in churches, or the worſhip of the Almighty in the beauty of holineſs? On the contrary, are not our muſic-maſters and organiſts totally undiſciplined? They play what they pleaſe, and are ſeldom pleaſed with devotional muſic. The imagination is the faculty of the ſoul chiefly concerned; but if it is not applied to ſoften the heart to a ſenſe of its own wants and imperfections, it may do more injury than ſervice to the mind. The *voluntaries* played in our churches are ſometimes very *fine unmeaning things*, and ſometimes very *coarſe unmeaning things*. If we wiſh to ſend up our hearts in gratitude to God for the mercies received in the week paſt, and pour forth our ſouls in thankſgiving, or fill our minds with an awful ſenſe of the place in which we are, and are anxious to render the captivating ſounds inſtrumental and preparatory to the devotion we are about to perform, ſhall we be able to do it by the ordinary practice of organiſts? It is true, few venture to play a jig, or a minuet, or devote their muſical talents, on this occaſion, to Venus, Bacchus, or Mars; for that would create an offence too groſs to be borne: but who pretends to ſay that their muſick is devoted to the honour of the true God, or is proper to

the ſanctity of his holy temple? We are ſometimes told that there are compoſitions ſuited to churches, and that they might be uſed. If there are ſuch, it is rarely our good fortune to hear them; but we often hear a barbarous ſound, as if it were expreſſive of a dream, bordering on a meaning, but utterly inexplicable. It often reminds me of the ſingers whom I have heard in Perſia, who are eſteemed for their proficiency in proportion to their loudneſs; demonſtrating the barbarity of their taſte by their vociferation. How eaſily might our church-muſicians be confined to the uſe of ſuch muſick as is proper to the worſhip of God!—Is the reformation to come from the clergy, or the laity?—From the great lord, or the great lady, who may take the lead, and correct this abuſe? Let us make our ſchools in general more inſtrumental to the true worſhip of God: it is a part of reformation not difficult to accompliſh, as the ſpirit may follow the act, and ſanctify it.

This part of my work, in my own judgment is neceſſary, and may be inſtrumental to the ſucceſs of the general deſign; and I cannot conclude in terms better adapted to the purity of my intention on every part, than in the words and ſenſe of one of my own prayers *.

" O merciful God, who in thy boundleſs compaſſion to ſinful man, haſt
" from the beginning ordained an interceſſor: grant that his merits may ſup-
" ply my imperfect obedience; and his blood waſh out my ſinful ſtains! Gra-
" ciouſly receive this offering of benevolence; that when my hour of diſſo-
" lution ſhall come, I may reſign my breath in peace!—To Thee I devote my
" hours: accept them, O Lord of mercy, in this offering: let my confidence
" in thy love be a grateful ſacrifice. This I beg, Almighty Father of angels
" and men, in the name of my powerful Mediator, who gave up his life in
" the ſervice of mankind of all conditions, and now ſits at thy right hand in
" all the triumphs of everlaſting glory!"

J. H.

* Virtue in Humble Life, 4to. Dodſley.

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SONGS

ADAPTED TO

MORAL AND INSTRUCTIVE AMUSEMENT.

SONG I.

MORNING. INVITATION TO RISE.

SEE, with roſy banners ſtreaming,
Young-ey'd morn aſcend the ſkies!
Why, my *meſs-mate*, art thou dreaming?
Awake, my boy—my friend, ariſe!

Now the lark aloft is ſoaring,
Hear her muſic, how ſhe ſtrains!
On ſpread wings ſhe is ſurveying
Our blithſome fields and happy plains.

Now the pine-tree's waving top
Gently greets the morning gale:
Kidlings now begin to crop
Daiſies, on the dewy dale.

From the balmy ſweets, uncloy'd,
(Reſtleſs till her taſk be done)
Now the buſy bee's employ'd,
Sipping dew before the ſun.

Trickling thro' the crevic'd rock,
Where the limpid ſtream diſtills,
Sweet refreſhment waits the flock,
When 'tis ſun-drove from the hills.

Sweet—O ſweet, the warbling throng,
On the white embloſſom'd ſpray!
Nature's univerſal ſong
Echoes to the riſing day.

SONG II.

DESCRIPTIVE OF THE CHARMS OF THE MORNING.

IN the barn the tenant cock,
Cloſe to partlet * perch'd on high,
Briſkly crows, (the ſhepherd's clock!)
Jocund that the morning's nigh.

Swiftly from the mountain's brow,
Shadows, nurs'd by night, retire:
And the peeping ſun-beam, now,
Paints with gold the village ſpire.

Philomel forſakes the thorn,
Plaintive where ſhe prates at night:
And the lark, to meet the morn,
Soars beyond the ſhepherd's ſight.

From the low-roof'd cottage ridge,
See the chattering ſwallow ſpring;
Darting thro' the one-arch'd bridge,
Quick ſhe dips her dappled wing.

* Partlet means a hen.

SONG III.

IN PRAISE OF EARLY RISING.

THE ſun from the eaſt tips the mountains with gold,
And the fields all beſpangled with dew-drops behold!
The lark's early matin proclaims the new day,
And the *bell's* * uſeful ſummons rebukes our delay.

Let the drudge of the town make riches his ſport,
And the ſervants of ſtate hunt the ſmiles of the court;
No care nor ambition our patience annoy,
But innocence ſtill gives a zeſt to our joy.

* Suppoſed to be the bell which is rung for the ſcholars to riſe.

Let the gay and the buſy ſeek pleaſure and wealth,
The true bleſſing we aſk is the bleſſing of health.
With labour and mirth thro' our gay fields we roam,
And when tir'd abroad, find contentment at home.

SONG IV.

SPRING, DESCRIPTIVE OF ITS CHARMS.

STERN winter once paſt, my boys, let us haſte,
And us huſbandmen join the gay throng,
Each lad with his ſcythe, ſo gladſome and blithe,
And uſher in ſpring with a ſong.

Now daiſies once more, deck the meadow lands o'er,
The trees their ſweet verdure diſplay,
And perch'd on the buſhes, larks, linnets, and thruſhes
All join in a bright joyful lay.

From the copſe now got free, the gay flocks full of glee
Friſk and wanton about the green mead,
And reclin'd in the ſhades, our dear meſs-mates are laid,
And ſweetly attune the ſoft reed.

While the village bells ring, we will gratefully ſing
To the ſound of the pipe and the tabor;
Let Ceres but ſmile, unweary'd we'll toil,
So that plenty may wait on our labour.

SONG V.

MAY, ITS CHARMS AND EFFECTS.

FROM the weſt as it wantonly blows,
Fond Zephyr enlivens the pine;
The bee ſteals his ſweets from the roſe,
And willows and woodbines entwine;
The pinks by the rivulet's ſide,
That border the clear vernal ſtream,
Bend downwards to meet the pure tide,
And *May* is the joyful fond theme.

May tinges the butterfly's wing,
He flutters in bridal array;
If the lark and the linnet now ſing,
Their muſic is taught them by *May*:
May teaches all nature to ſmile,
Enlivens each bloſſom that buds,
And gives every grace to our iſle,
Each ſun-beam the brightneſs of ſtuds.

SONG VI.

JUNE, DESCRIPTIVE OF THE PROGRESS OF THE SEASONS.

HARK, 'tis the wood-lark's note, he feels the ſun,
And in full glee his matins has begun;
With him the linnet and the blackbird vie,
Who ſweeteſt ſhall ſalute the ſummer ſky;
From buſh to buſh the jealouſy, like fire,
Seems to inflame the univerſal choir,
Joint in the chorus, ſweet the ſerenade,
Sweet vocal needs no inſtrumental aid.

Now ſwell the udders of the milky kine,
Now ſwells the green grape on the tender vine;
Like ripen'd ſtrawberries of red and white,
The ſprouting bloſſoms charm the joyful ſight;
Blended as in the rain-bow, various hues
Of flowers uncounted drink the morning dews;
Acanthus, hyacinth, and crocus meet,
To make young June, rich ſandals for her feet.

When forward the Seaſons lead the light way,
And April's ſweet bloſſoms give place to May;
So May when paſt by, gives up to bright June
What ſhe had rear'd up, with nice care to prune;
With animating heat to warm the ſeed,
And of each plant the tender roots to feed.
Thus month to month ſucceſſive recommends,
The growth of Nature, to promote her ends.

They give to each other the fixt forming care:
As January binds with nipping air,
Bleak February lays the earth in ſnows,
And March reſtrains as his rude tempeſt blows—
With milder aſpect April ſends her ſhowers,
And May's warm ſun awakes herb, tree, and flowers,
Till warmer ſuns with brighter June combine,
To aid young Nature in her great deſign.

SONG VII.

NOON, DESCRIPTIVE OF THE HEAT OF SUMMER, IN A RURAL SCENE.

FERVID on the glitt'ring flood,
Now the noon-tide radiance glows:
Drooping o'er it's infant bud,
Not a dew-drop's left the roſe.

By the brook the ſhepherd dines,
From the fierce meridian heat
Shelter'd, by the branching pines,
Pendant o'er his graſſy ſeat.

Now the flock forſakes the glade,
Where uncheck'd the ſun-beams fall;
Sure to find a pleaſing ſhade,
By the ivy'd abbey wall.

Echo in her airy round,
O'er the river, rock, and hill,
Cannot catch a ſingle ſound,
Save the clack of yonder mill.

Cattle court the zephyrs bland,
Where the ſtreamlet wanders cool;
Or with languid ſilence ſtand
Midway in the marſhy pool.

But from mountain, dale, or ſtream,
Not a flutt'ring zephyr ſprings:
Fearful leſt the noon-tide beam
Scorch its ſoft, its ſilken wings.

Not a leaf has leave to ſtir,
Nature's lull'd—ſerene—and ſtill!
Quiet e'en the ſhepherd's cur,
Sleeping on the heath-clad hill.

Languid is the landſcape round,
Till the freſh deſcending ſhower,
Grateful to the thirſty ground,
Raiſes ev'ry fainting flower.

Now the hill—the hedge—is green,
Now the warblers' throats in tune;
Blithſome is the verdant ſcene,
Brighten'd by the beams of Noon!

SONG VIII.

EVENING, DESCRIPTIVE OF IT, IN THE SUMMER.

O'ER the heath the heifer ſtrays
Free;—(the furrow'd taſk is done)
Now the village windows blaze,
Burniſh'd by the ſetting ſun.

Now he ſets behind the hill,
Sinking from a golden ſky:
Can the pencil's mimic ſkill
Copy the refulgent dye?

Trudging as the ploughmen go,
(To the ſmoking hamlet bound)
Giant-like their ſhadows grow,
Lengthen'd o'er the level ground.

Where the riſing foreſt ſpreads
Shelter for the lordly dome,
To their high-built airy beds,
See the rooks returning home!

As the lark with varied tune,
Carols to the evening loud;
Mark the mild reſplendent moon,
Breaking through a parted cloud!

Now the hermit owlet peeps
From the barn or twiſted brake;
And the blue miſt ſlowly creeps,
Curling on the ſilver lake.

As the trout, in ſpeckled pride,
Playful from its boſom ſprings;
To the banks a ruffled tide
Verges in ſucceſſive rings.

Tripping through the ſilken graſs,
O'er the path-divided dale,
Mark the roſe-complexion'd laſs,
With her well-pois'd milking-pail.

Linnets with unnumber'd notes,
And the Cuckow-bird with two,
Tuning ſweet their mellow throats,
Bid the ſetting ſun adieu.

SONG IX.

WINTER, A MODEST WISH IN HUMBLE LIFE.

WHEN the trees are all bare, not a leaf to be ſeen,
And the lowland its beauty has loſt;
When Nature's diſrob'd of her mantle of green,
And the ſtreams are faſt bound by the froſt:
While the peaſant inactive ſtands ſhiv'ring with cold,
As bleak the winds northerly blow;
And the innocent flocks run for eaſe to the fold,
With their fleeces beſprinkled with ſnow—

In the yard when the cattle are fodder'd with ſtraw,
When they ſend forth their breath like a ſteam;
And the neat-looking dairy-maid ſees ſhe muſt thaw
Flakes of ice that ſhe finds in the cream—
When the birds to the barn come hovering for food,
Or they ſilently ſit on the ſpray;
And the poor timid hare in vain ſeeks the wood,
Leſt her footſteps her courſe ſhould betray—

Heaven grant in this ſeaſon it may prove my lot,
With the wife whom I love and admire,
While the icicles hang from the eaves of my cot,
I may thither in ſafety retire!
Where in neatneſs and quiet, and free from ſurprize,
We may live, and no hardſhips endure;
Nor feel any turbulent paſſions ariſe,
But ſuch as each other may cure.

SON

SONG X.

LAND IN AN IMPROVED STATE; AND IN HONOUR OF FRIENDSHIP.

OUR banks are all furniſh'd with bees,
Whoſe murmur invites us to ſleep;
Our waſtes are now ſhaded with trees,
And our hills are white over with ſheep.
We ſeldom have met with a loſs,
Such health do our ſweet ſprings beſtow!
Our ſweet ſprings, all border'd with moſs,
Where the hare-bells and violets grow.

I've found out a gift for my friend,
I've found where the blackbirds do breed;
But will not on plunder depend,
He'll ſay 'twas a barb'rous deed.
For *he* ne'er could be true, he aver'd,
Who could rob a poor bird of its young;
And I lov'd him the more, when I heard
Such tenderneſs fall from his tongue.

SONG XI.

FRIENDSHIP, ITS ADVANTAGES.

THE world, my dear meſs-mate, is full of deceit,
And friendſhip's a jewel we ſeldom can meet.
How ſtrange does it ſeem, that in ſearching around,
This ſource of content is ſo rare to be found!
O friendſhip! thou balm and rich cordial of life,
Kind parent of eaſe and compoſer of ſtrife;
Without thee, alas! what are riches or power?
But empty deluſions—the joys of an hour.

How much to be priz'd and eſteem'd is a friend,
On whom we with ſafety may always depend!
Our joys, when extended, will always increaſe;
And griefs, when divided, are huſh'd into peace.
When fortune is ſmiling, what crouds will appear,
Their kindneſs to offer, and friendſhip ſincere!
Yet change but the proſpect, and point out diſtreſs,
No longer to court you they eagerly preſs.

SONG XII.

SOLID COUNSEL, TO TAKE ADVANTAGE OF TIME; AN ALLUSION TO MAKING HAY.

'TIS a maxim I hold, while I live, to purſue,
Not a thing to defer which to-day I can do:
This piece of good counſel attend to, I pray;
For while the ſun ſhines 'tis time to make hay.

Attend to your work, in the grove or the field,
That labour its fruits may conſtantly yield,
That nothing but ſickneſs your progreſs may ſtay;
For while the ſun ſhines 'tis time to make hay.

If the fooliſh obſtruct you, then make your complaint,
Speak out your mind freely, devoid of reſtraint;
Exert yourſelf manly, and make no delay,
For while the ſun ſhines is the time to make hay.

For ſhould you the preſent ſure minute paſs by,
You may fear to be tempted to tell a ſad lie;
Then briſkly work on, nor longer delay,
For while the ſun ſhines is the time to make hay.

SONG XIII.

IN PRAISE OF VIRTUE AND SOUND SENSE.

YE mortals, whom troubles and fancies perplex,
Whom folly miſguides, and infirmities vex,
Whoſe lives hardly know what it is to be bleſt,
Who riſe without joy, and lie down without reſt;
Obey the glad ſummons, to Wiſdom repair,
Attend to her calls, and relinquiſh your care.

Fond fools ſhould o'erlook what they wiſh for in vain,
And the anxious forget what they cannot regain;
The rich ſhould no longer with abundance be cloy'd,
But exult in the pleaſures which they have enjoy'd.
Obey then the ſummons, to Wiſdom repair,
And conquer the torment of trouble and care.

True Wiſdom ſupplies what kind Nature has lent,
To the poor, who ſubſiſt on ſweets of content:
Let's keep on our guard, prevent paſſion to ſtray,
Our troubles of mind will then vaniſh away.
Obey the glad ſummons, to Wiſdom repair,
She'll ſatiate your thirſt, and remove all your care.

SONG XIV.

IN PRAISE OF THE FREEDOM OF GREAT BRITAIN, AND THE VALOUR OF HER SONS.

HAPPY iſle! true joys poſſeſſing,
Fav'rite of the Pow'rs above!
Still may freedom be thy bleſſing,
Land of liberty and love!

Youth for valour far renown'd,
Whoſe glory moves each juſt deſire!
Martial labours truly crown'd
With joys which noble deeds inſpire!

SONG XV.

IN PRAISE OF THE COURAGE OF SEAMEN.

HOW little do the landſmen know
Of what we ſailors feel,
When waves do mount, and winds do blow!
But we have hearts of ſteel:

No

No danger can affright us,
No enemy ſhall ſtout;
We'll make the ſtouteſt right us,
And ſhew what we're about.

Stick cloſe to orders, meſs-mates,
We'll plunder, burn, and ſink;
Then, France, have at your firſt-rates,
For Britons never ſhrink:
We'll rummage all with pleaſure,
We'll bring them in by ſcores,
And our good friends, at leiſure,
Shall roll in Louis d'ors.

While here at *Deal* we're lying,
With our noble Commodore,
We'll ſpend our wages wiſely, boys,
And then to ſea for more.
In peace we'll dance and ſing, boys,
In war we'll never fly:
Here's a health to George our King, boys,
And the royal family.

SONG XVI.

IN PRAISE OF BRITISH COURAGE—MORE PARTICULARLY APPLIED TO THE NAVY.

HAIL, England! Old England! for glory renown'd,
In arms as in arts ſo tranſcendently crown'd;
'Tis thine, ſtrict to honour, no treaties to break,
'Tis thine to revenge when that honour's at ſtake:
Then now rouze, ye brave; draw the ſword, point the lance,
And bid the bold cannon hurl thunder on France.

CHORUS.

Huzza! huzza! huzza! O ye Britons, to triumph purſue,
For the trumpet of vict'ry's uplifted for you.

Hark! Truth ſpeaks—already our heroes prevail,
The rous'd Engliſh lion makes Gallia turn pale:
Thy cunning, O France, its own fate will decree;
Succeſs, lo! dawns on us, by land and by ſea;
And wide o'er the main ſhall the Britiſh flag fly,
To own that renown which pride would deny.
Huzza! &c.

Britannia rejoices your ardour to ſee;
My ſons fight, ſhe cries, 'tis for freedom and me:
Tho' Gallic ambition extends to each ſhore,
You may conquer again, as you've conquer'd before;
And *Triumph* theſe truths to all nations ſhall ſing,
The fleet is great George's, and George is our king!
Huzza! &c.

SONG XVII.

IN HONOUR OF HOSPITALITY—IN ALLUSION TO ENGLISH ROAST BEEF.

WHILE mighty roaſt beef is the Engliſhman's food,
It ennobles our veins, and enriches our blood;
Our ſailors are brave, and our ſtateſmen are good:
O the roaſt beef of Old England!
And O the Old Engliſh roaſt beef!

Our fathers of old, were robuſt, ſtout, and ſtrong,
And oft kept open houſe with mirth all day long,
Which made their plump tenants rejoice in this ſong:
O the roaſt beef, &c.

When good Queen Elizabeth ſat on the throne,
No coffee, or tea, nor ſuch ſlip-ſlops were known;
The world was in terror if e'er ſhe did frown:
O the roaſt beef, &c.

In thoſe days, if fleets did preſume on the main,
They ſeldom or never return'd back again;
As witneſs, the vaunted Armada of Spain:
O the roaſt beef, &c.

And ſtill we have ſtomachs to eat and to fight,
And, when wrongs are a-cooking, to do ourſelves right;
And now, my good friends, I wiſh you good night:
O the roaſt beef, &c.

SONG XVIII.

THE COURAGE OF SEAMEN IN A STORM.

Slow. CEASE, rude Boreas *, bluſtering railer;
Liſt, ye landſmen, all to me;
Meſs-mates, hear a brother ſailor
Sing the dangers of the ſea:
From bounding billows, firſt in motion
When the diſtant whirlwinds riſe,
To the tempeſt-troubled ocean,
Where the ſeas contend with ſkies.

Quick. Hark! the boatſwain hoarſely bawling,
By topſail ſheets and haulyards ſtand;
Down top-gallants, quick be hauling;
Down your ſtay-ſails; hand, boys, hand!
Now it freſhens, ſet the braces,
The top-ſail ſheets now let go;
Luff, boys, luff, don't make wry faces,
Up your top-ſails nimbly clew.

* North wind.

Quick. The top-ſail-yards point to the wind, boys,
See all clear to reef each courſe;
Let the fore-ſheet go—don't mind, boys,
Tho' the weather ſhould be worſe:
Fore and aft the ſprit-ſail-yard get,
Reef the mizen, ſee all clear;
Hands up!—each preventer brace ſet;
Man the fore-yard—cheer, lads, cheer!

Slow. Now again on joys we're thinking,
Providence preſerv'd our lives;
My dear meſs-mates now rejoicing
We may ſoon ſee friends and wives:
Full of gratitude to Heav'n,
The honeſt ſong our voices raiſe;
And our gen'rous bold commander,
Will with joy our courage praiſe.

SONG XIX.

THE FAMOUS YEAR 1692—IN HONOUR OF THE BATTLE OF LA HOGUE.

THurſday in the morn the nineteenth of May,
Recorded be for ever the famous ninety-two,
Brave Ruſſel did diſcern, by dawn of day,
The lofty ſails of France advancing now;
All hands aloft, aloft, let Engliſh valour ſhine,
Let fly a culverin, a ſignal for the line,
Let every man ſupply his gun;
Follow me, and you'll ſee,
That the battle will be ſoon begun.

Tourville on the main triumphant roll'd,
To meet the gallant Ruſſel in combat on the deep;
He led a noble train of heroes bold,
To ſink the Engliſh admiral and his fleet.
Now every valiant mind to victory doth aſpire,
The bloody fight's begun, the ſea is all on fire;
And mighty Fate ſtood looking on,
Whilſt a flood, all of blood,
Fill'd the ſcuppers of the Riſing-Sun.

Sulphur, ſmoke, and fire, diſturbing the air,
With thunder and wonder affright the Gallic ſhore;
Their regulated bands ſtood trembling near,
To ſee their lofty ſtreamers now no more:
At ſix o'clock the red, the ſmiling victors led,
To give a ſecond blow, the fatal overthrow:
Now death and horror equal reign;
Now, they cry, run or die,
Britiſh colours ride the vanquiſh'd main.

See! they fly amaz'd thro' rocks and ſands!
One danger they graſp at to ſhun the greater fate!
In vain they cry for aid to weeping lands,
The nymphs and ſea-gods mourn their loſt eſtate:
For evermore adieu, thou dazzling Riſing-Sun,
From thy untimely end thy maſter's fate begun.
Enough, thou mighty god of war!—
Now we ſing, bleſs the king,
Let us drink to ev'ry Engliſh tar.

SONG XX.

IN HONOUR OF VALOUR—IN ALLUSION TO KING WILLIAM'S WARS.

ARISE, ariſe, great dead, for arms renown'd,
Riſe from your urns, and ſave your dying ſtory;
Your deeds will be in dark oblivion drown'd,
For mighty William ſeizes all your glory.

Again the Britiſh trumpet ſounds,
Again Britannia bleeds;
To glorious death, or comely wounds,
Her godlike monarch leads.

Pay us, kind Fate, the debt you owe!
Celeſtial minds from graves untie;
The coward ſpirits dwell below,
But only give the brave to die.

SONG XXI.

A TRIUMPHANT SONG, APPLIED TO THE VICTORY OVER THE FRENCH ADMIRAL DE LA CLUE, OFF LAGOS—HIS MAJESTY'S FLEET BEING COMMANDED BY ADMIRAL BOSCAWEN.

HE comes, he comes, the hero's come!
Sound, ſound the trumpet, beat, beat the drum;
From port to port let cannons roar,
He's welcome to the Britiſh ſhore.

Prepare, prepare, your ſongs prepare;
Loud, loudly rend the echoing air;
From pole to pole your joys reſound,
For virtue's his, with glory crown'd.

SONG XXII.

ON THE DEFEAT OF THE FRENCH FLEET COMMANDED BY THE MARSHAL CONFLANS, BY THE BRITISH FLEET UNDER THE COMMAND OF SIR EDWARD HAWKE, THE 20TH OF NOV. 1759—OFF THE VILAINE.

Tune *Cape Breton.*

YE Poets, that write of bold leaders that fight,
The gallant Sir Edward remember;
Who, loyal and ſtout, put the foe to the rout,
On the twentieth great day of November.

The mighty French fleet we heartily beat,
Running in with their coaſt at a venture:
They were all ſtruck with awe, as ſoon as they ſaw
Our great Royal George in their center.

Conflans

Conflans crowded ſail, but it would not avail,
His ſhip run bump on the ſhore:
Their Marſhal's undone, and their fam'd Royal Sun
Is ſet not to riſe any more.

Six ſail of the line, ſo gilded and fine,
We either deſtroyed or took;
Some few, in the fright, ſtole off in the night,
The reſt were coop'd up in a nook.

Let them vapour and boaſt, of deſcents on our coaſt,
'Tis a farce, ſo much fifing and drumming:
To make them all fly, we need only cry,
The gallant Sir Edward is coming.

We have acted our parts, with true Britiſh hearts,
And glory has crown'd our endeavours;
Our good friends at home, think it long till we come,
Since ſo well we've deſerved their favours.

SONG XXIII.

IN HONOUR OF LORD RODNEY'S VICTORY OVER THE FRENCH ADMIRAL LE GRASSE.

Tune, *Come then, all ye ſocial Powers.*

COME, my lads, in jovial ſtrain,
At once your voices raiſe, boys!
Sing the hero of the main,
Who claims our Country's praiſe, boys.
CHO. *Let honour, lads, your hearts inflame;*
And, if you hope for glory,
With zeal purſue the road to fame
That Rodney trod before ye.

With roaring guns, that teem with fate,
Both fore and aft let's rake, boys!
And thus in action emulate
Brave Rodney and his fleet, boys.
Let honour, lads, &c.

In future, may we all be found,
Like him, to fear a ſtranger,
And riſe in rank, with laurels crown'd,
By braving ev'ry danger!
Let honour, lads, &c.

Le Graſſe with ardour fought, boys,
His fleet made ſail away;
His fortune was to ſtrike, boys,
And with brave Rodney ſtay.
Let honour, lads, &c.

That day we now may celebrate,
In ſpite of hoſts of foes;
Though in the ardent war 'twas late,
It gave a gallant cloſe.
Let honour, lads, &c.

To Prince and People let us ſing—
May diſcord ne'er diſſever!
And harmony, with George our king,
Together reign for ever!
Let honour, lads, &c.

SONG XXIV.

IN HONOUR OF VICTORY—APPLIED TO LORD RODNEY.

SEE the conqu'ring hero comes!
Loud huzza, and beat the drums;
Sports prepare, the laurel bring,
Songs of triumph to him ſing.

See the gallant chief advance!
Sound the fifes, and lead the dance—
Myrtle wreaths with roſes twine,
To deck the hero's brow divine.

SONG XXV.

IN HONOUR OF THE GROWING VIRTUES AND MILITARY GENIUS OF HIS ROYAL HIGHNESS PRINCE WILLIAM HENRY.

BRAVE boys, let us go, ſince again we are free,
Let's haſte to the empire of freedom, the ſea;
Where each foe contending we'll bravely defy,
And maintain our juſt cauſe or gallantly die!
We owe the French ſomething, for tricks t'other day,
The debt of a drubbing, which gladly we'll pay;
Their bravadoes we ſcorn, their threats we deſpiſe,
We'll ſhow them the height our banners may riſe.
We truſt, my brave boys, our banners ſhall fly;
We hope we ſhall conquer, or bravely die.

One William preſerv'd our religion and laws,
Another now riſes to fight our great cauſe;
This brave gallant youth is a true Briton born,
His King he'll defend, and his Country adorn;
Each hardſhip, each danger, he'll boldly defy,
And Digby ſhall teach him to conquer or die.
Tho' the waves have been rough, and the wind in our teeth,
We ſmile at misfortunes, wounds, ſhipwrecks, and death.
We truſt, &c.

SONG XXVI.

HEARTS OF OAK—IN PRAISE OF BRITISH SEAMEN.

COME cheer up, my lads, 'tis to glory we ſteer,
To add ſomething more to this wonderful year *.
To honour we call you, not preſs you like ſlaves;
For who are ſo free as the ſons of the waves?
Heart of oak are our ſhips,
Heart of oak are our men;
We always are ready,
Steady, boys, ſteady:
We'll fight and we'll triumph, again and again.

We

* 1759.

We ne'er ſee our foes, but we wiſh them to ſtay,
They never ſee us, but they wiſh us away;
If they run, why we follow, and run them on ſhore,
For if they won't fight us, we cannot do more.
Heart of oak, &c.

They ſwear they'll invade us—theſe terrible foes!
They frighten our women, our children, and beaus;
But ſhould their flat-bottoms in darkneſs get o'er,
Still Britons they'll find to receive them on ſhore.
Heart of oak, &c.

We'll ſtill make them run, and we'll ſtill make them ſweat,
In ſpite of the Devil and Bruſſels Gazette;
Then cheer up, my lads, with one heart let us ſing,
Our ſoldiers, our ſailors, our ſtateſmen, and king.
Heart of oak, &c.

SONG XXVII.

In honour of the British navy.

Rule, Britannia.

WHEN Britain firſt, at Heav'n's command,
Aroſe from out the azure main,
Aroſe, &c.
This was the charter, the charter of the land,
And guardian angels ſung the ſtrain:
Rule, Britannia, Britannia, rule the waves,
For Britons never will be ſlaves.

The nations, not ſo bleſt as thee,
Muſt, in their turns, to tyrants fall,
Muſt, in, &c.
Whilſt thou ſhalt flouriſh, ſhalt flouriſh great and free,
The dread and envy of them all.
Rule, Britannia, &c.

Still more majeſtic ſhalt thou riſe,
More dreadful from each foreign ſtroke,
More dreadful, &c.
As the loud blaſt, that tears the ſkies,
Serves but to root thy native oak.
Rule, Britannia, &c.

Thee haughty tyrants ne'er ſhall tame;
All their attempts to bend thee down,
All their, &c.
Will but arouſe, arouſe thy gen'rous flame,
And work their woe, and thy renown.
Rule, Britannia, &c.

To thee belongs the rural reign,
Thy cities ſhall with commerce ſhine,
Thy cities, &c.
All thine ſhall be, ſhall be the ſubject main,
And ev'ry ſhore it circles, thine.
Rule, Britannia, &c.

The Muſes, ſtill with Freedom found,
Shall to thy happy coaſt repair,
Shall to, &c.
Bleſt iſle! with beauties, with matchleſs beauties crown'd,
And manly hearts to guard the fair.
Rule, Britannia, &c.

SONG XXVIII.

In honour of peace and the king.

ON the white cliffs of Albion ſee Fame where ſhe ſtands!
And her ſhrill ſwelling notes reach the neighb'ring lands:
Of the natives free born, and their conqueſts ſhe ſings,
The happieſt of men with the greateſt of kings.

George the Third ſhe proclaims, his bright glory repeats,
His undiſmay'd legions and powerful fleets;
Whom nor caſtles nor rocks can from honour retard,
Since e'en death for their king they with ſcorn diſregard.

But ſee! a cloud burſts, and an angel appears!
'Tis *Peace*, lovely virgin, diſſolved in tears!
"Stay, Fame! (cry'd the maid) is't not time to give o'er,
"With ſieges and famine, exploſions and gore?"

"His juſt right to aſſert hath the king amply try'd,
"Nor his wiſdom or ſtrength can opponents abide;
"Then no longer in rage let dread thunder be "hurl'd,
"But leave him to me, and give peace to the world!"

'Tis done, and great George is to mercy inclin'd;
The bleſt word is gone forth, for the good of mankind:
'Tis the act of a Briton to beat, then to ſpare,
And our king is a Briton—deny it who dare.

SONG XXIX.

God save great George our king.

GOD ſave great George our king,
Long live our noble king,
God ſave the king!
Send him, victorious,
Happy, and glorious,
Long to reign over us;
God ſave the king!

O Lord our God, ariſe,
Scatter his enemies,
And make them fall;
Confound their politics,
Fruſtrate their knaviſh tricks,
On him our hopes are fix'd,
O ſave us all!

Thy choiceſt gifts in ſtore,
On him be pleas'd to pour,
Long may he reign;
May he defend our laws,
And ever give us cauſe
To ſing, with heart and voice,
God ſave the king!

O grant him long to ſee,
Friendſhip and unity
Always encreaſe;
May he his ſceptre ſway,
All loyal ſouls obey,
Join heart and voice, huzza!
God ſave the king!

SONG XXX.

IN HONOUR OF INDUSTRY IN THE FREE SCHOOLS.

HARK!—the cock begins to crow;
Haſte, my comrades, let us go;
Ever moving,
Still improving,
Age ſhall reap, but youth muſt ſow.

Cheerly ſounds the rural horn;
Soon the ſweetly-ſmiling morn,
Sloth diſpelling,
Toil compelling,
All our labours will adorn.

Gentle zephyrs, ſilent glades,
Purling ſtreams, and cooling ſhades;
Senſes pleaſing,
Pain appeaſing,
Joy each happy breaſt pervades.

How delightful is the day,
Spent in labour, ſpent in play!
Never tiring,
Mirth inſpiring,
Chaſing every care away!

Each kind ſeaſon of the year
Will our work direct and ſteer:
Heaven regarding,
Still rewarding,
Rich returns will ſoon appear.

See, our labour to beguile,
See the gentle maſters ſmile!—
They approving,
Truly loving,
Who can call our paſtime toil?

Should the welkin * chance to lower,
Or the ſky let fall a ſhower,
Home returning,
Still we're learning,
Truſting in a heav'nly Power.

Time we huſband every way,
Some for work, and ſome for play;
Quick enjoyment,
Strict employment,
Make each buſy hour a day.

Naval arts and exerciſe,
All that able ſeamen prize,
Still purſuing,
Ever doing,
We ſurvey th' inclement ſkies.

At length, weary, not oppreſt,
Down we gently ſink to reſt;
Singing, praying,
Wiſhing, ſaying,
——Oh! that all like us were bleſt!

Happy, if by what we learn,
Or in riper age may earn,
We can, trying,
Living, dying,
Make our Country ſome return.

SONG XXXI.

IN PRAISE OF THE SCHOLARS OF THE FREE SCHOOL.

COME, come, Britiſh boys,
Let's ſing of the joys
Which virtue and induſtry bring;
When with heart, and with hand,
When by ſea, and by land,
We ſerve both our Country and King.

No pleaſures ſo great,
Can ever await,
On indolence, folly, and ſtrife:
They labour in vain,
True bliſs to obtain,
Who ne'er know the value of life.

* The viſible regions of the air or atmoſphere.

The young and the old
With rapture behold
  This airy, and well-ſeated ſchool:
Who ſo noble a plan,
Will with enmity ſcan,
  Or be to falſe paſſion a tool?

The diligent here,
Are taught to revere
  The great Author of all that is good!
To govern the prow *,
Or the meadow to mow,
  And by ſea and by land get their food.

Already our field
Such plenty does yield,
  That with pleaſure we dance round the mow;
How wholeſome and ſweet
Is each morſel we eat,
  That we earn by the ſweat of the brow!

'Tis therefore our vow,
The wide ocean to plough,
  And, led by ſome fortunate ſtar,
On its billows ride bold,
All its treaſures enfold,
  And reap the rich harveſt of war.

Yon ſtatue † behold,
For by that you are told
  How vaſt was Great George's deſign;
The ſhip, and the ſea,
Each hill, and each tree,
  Where induſtry rules, is a mine.

What tho' we're no ſtrangers
To toils and to dangers,
  Yet our happineſs knows no decreaſe;
No matter what time
We our being reſign,
  If 'tis ended in honour and peace.

Then exult, my brave boys,
For ſuch are the joys
  Which virtue and induſtry bring;
When with heart and with hand,
When by ſea and by land,
  We ſerve both our Country and King!

* Prow, the head or fore part of a ſhip.

† Alludes to the ſtatue of the king, in the landſkip frontiſpiece.

SONG XXXII.

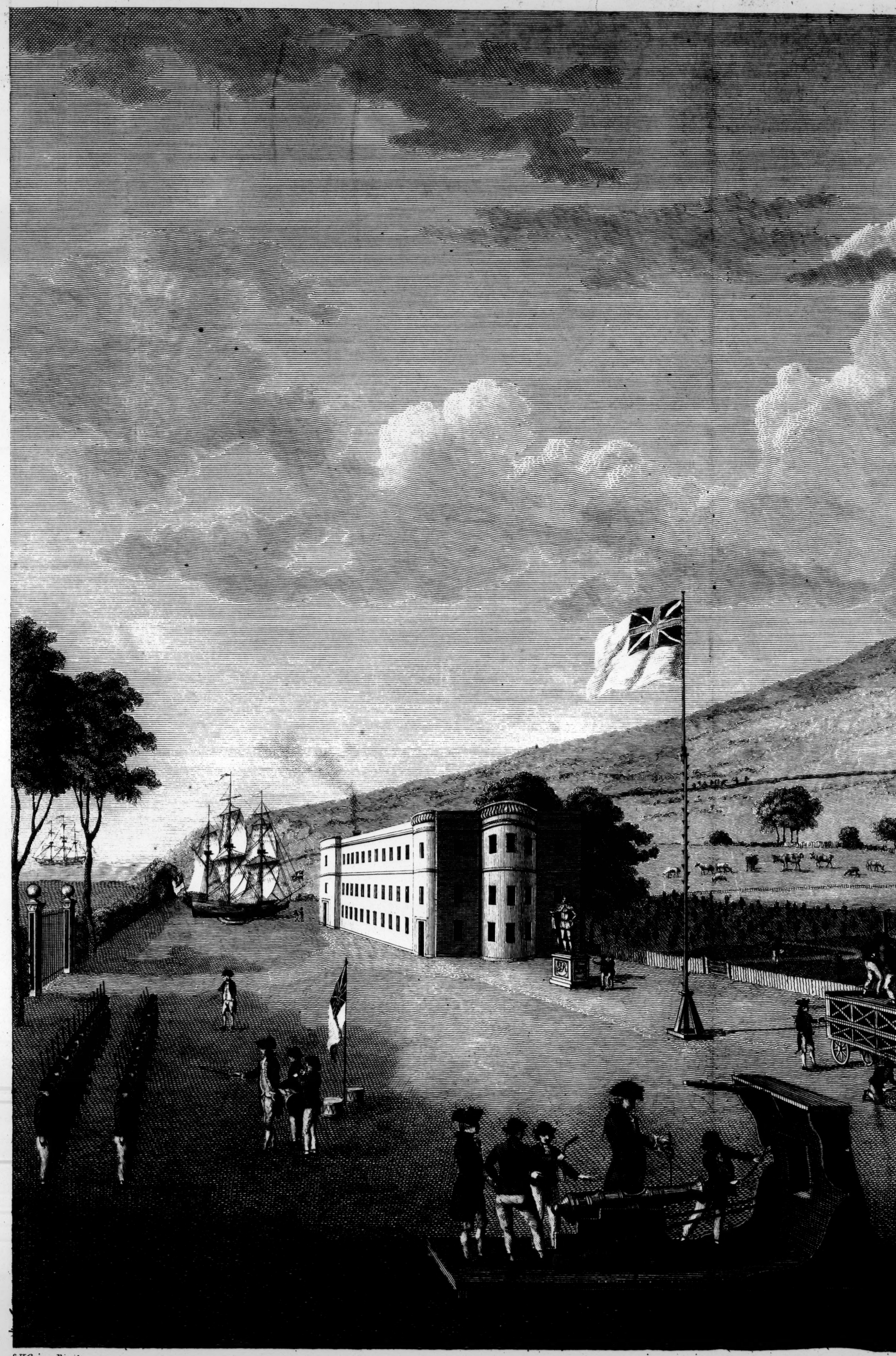
FOR THE DISCIPLINE AND CONCORD OF THE SCHOOL.

WHAT is man without invention?
—Little better than a brute!
Sloth's the parent of diſſention!
  Virtue ſtops not to diſpute.
Search in old or modern ſtory,
  And your curious eye will find,
Diſcipline's the path to glory,
  Pride, the curſe of human kind.

Aſk, why any ruin'd city
  Sunk to civil rage a prey?
—Riot knew no ſenſe of pity;
  Fell Diſorder rul'd the day!
Every Fury gains th' aſcendant,
  In a temper unſubdu'd;
Every comfort waits attendant
  On the diſciplin'd and good.

Vain is every kind endeavour
  To prevent a nation's woe,
If the ſons of Freedom never
  Know the lengths ſhe ought to go:
Vain is every fleet or army,
  Though conducted by the brave;
When an hoſt of foes would harm ye,
  Diſcipline alone can ſave.

Happy then, beyond expreſſion,
  Are the pupils of this ſchool,
Where good-nature, and diſcretion,
  Over willing ſubjects rule!
Taught by maſters every duty,
  That can gild our riper day,
Our compliance, in its beauty,
  Shews with zeal how we obey.



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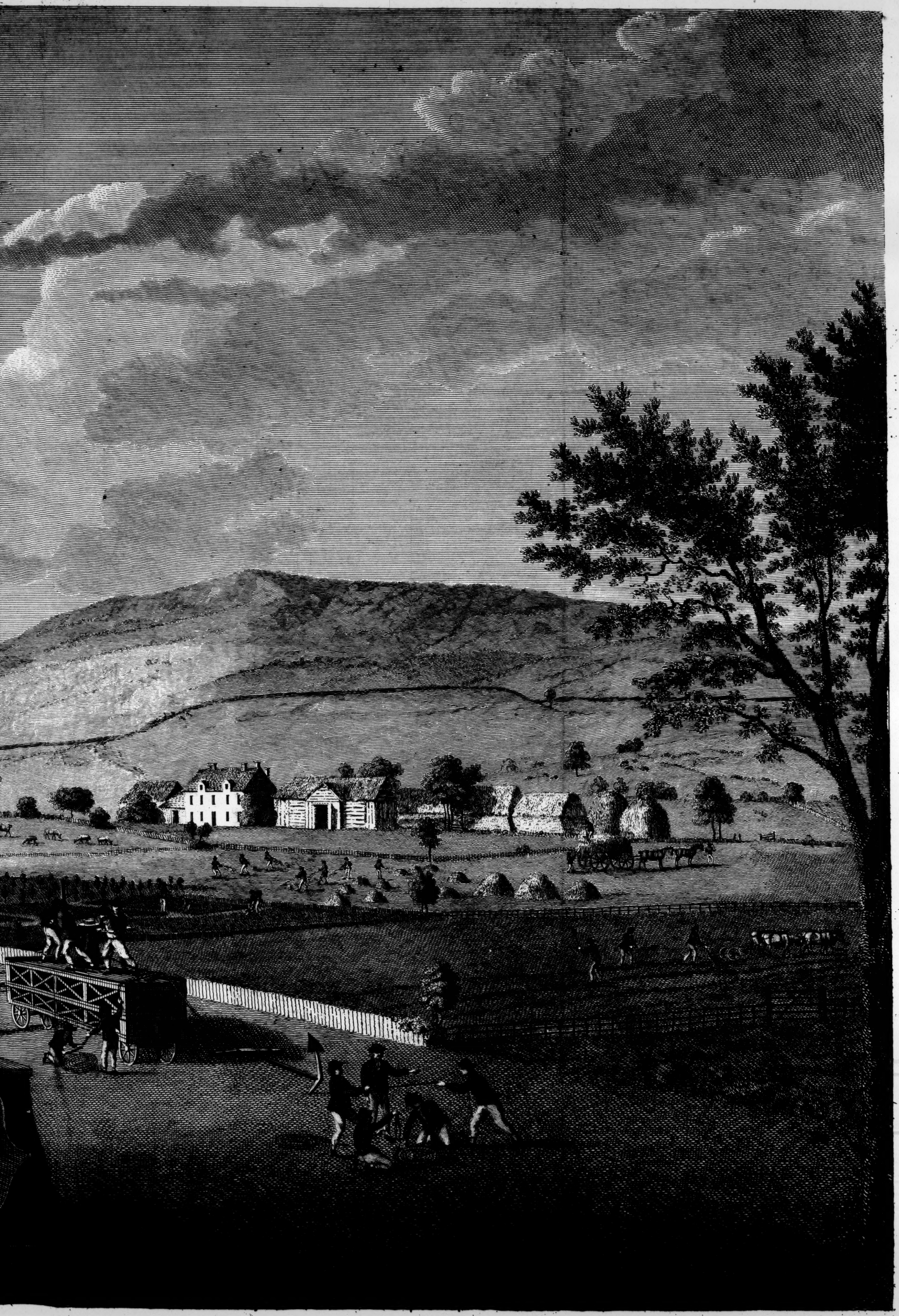


Fra^s Chesham Sculp^t

E OF A COUNTY NAVAL FREE SCHOOL.

ASTE LAND.

HYMNS.

HYMN I.

For the morning.

AWAKE, my ſoul, and with the ſun
Thy daily ſtage of duty run:
Shake off dull ſloth, and early riſe,
To pay thy morning ſacrifice.

Let all thy converſe be ſincere,
Thy conſcience, as the noon-day clear;
For God's all-ſeeing eye ſurveys
Thy ſecret thoughts, and all thy ways.

Lord! I my vows to thee renew,
Remove my ſins, as morning dew:
Guard every ſpring of thought and will,
And with my heart be preſent ſtill!

Praiſe God, from whom all bleſſings flow!
Praiſe him, all creatures here below!
Praiſe him above, angelic hoſt!
Praiſe Father, Son, and Holy Ghoſt!

HYMN II.

On the new year.

O God of life, thy conſtant care
With bleſſings crowns the op'ning year!
My fleeting life thou doſt prolong,
And wake anew my annual ſong!

How many precious ſouls are fled
To the vaſt regions of the dead,
Since, from this day, around the ſun,
The earth her yearly period run!

We yet ſurvive; but who ſhall ſay,
Or thro' the year, or month, or day,
"I will retain this vital breath,
"Thus far, at leaſt, in league with death?"

That breath is thine, eternal God!
'Tis thine to fix my ſoul's abode:
She holdeth life from thee alone,
On earth, or in the world unknown.

To thee our ſpirits we reſign,
Great Lord! and hold them ſtill as thine;
So ſhall they ſmile, ſecure from fear,
Whate'er befalls the riſing year.

HYMN III.

Trust in God.

THE Lord my paſture will prepare,
And feed me with a ſhepherd's care:
His preſence will my wants ſupply,
And guard me with a watchful eye:
My noon-day walks he will attend,
And all my midnight hours defend.

When on the ſultry glebe I faint,
Or on the thirſty mountain pant,
To fertile vales and dewy meads
My weary wand'ring ſteps he leads,
Where peaceful rivers, ſoft and ſlow,
Amid the verdant landſkip flow.

Though in the paths of death I tread,
With gloomy horrors overſpread,
My ſtedfaſt heart ſhall fear no ill;
For thou, O Lord! art with me ſtill:
Thy friendly crook ſhall give me aid,
And guide me thro' the dreadful ſhade.

Though in a bare and rugged way,
Through devious lonely wilds I ſtray,
Thy bounty ſhall my pains beguile;
The barren wilderneſs ſhall ſmile,
With ſudden greens and herbage crown'd,
And ſtreams ſhall murmur all around.

HYMN IV.

On gratitude.

WHEN all thy mercies, O my God!
My riſing ſoul ſurveys,
Tranſported with the view, I'm loſt
In wonder, love, and praiſe.

O how ſhall words, with equal warmth,
The gratitude declare,
That glows within my raviſh'd heart!
But thou canſt read it there.

Thy providence my life ſuſtain'd,
And all my wants redreſs'd,
When in the ſilent womb I lay,
And hung upon the breaſt.

To all my weak complaints and cries
Thy mercy lent an ear,
Ere yet my feeble thoughts had learnt
To form themſelves in pray'r.

Unnumber'd comforts on my ſoul
Thy tender care beſtow'd,
Before my infant heart conceiv'd
From whence thoſe comforts flow'd.

Thro' hidden dangers, toils, and deaths,
It gently clears my way;
And thro' the pleaſing ſnares of vice,
More to be fear'd than they.

If worn by ſickneſs, how wilt thou
With health renew my face!
And when in ſin and ſorrow ſunk,
Revive my ſoul with grace!

Ten thouſand thouſand precious gifts
My daily thanks employ;
Nor is the leaſt a cheerful heart,
That taſtes thoſe gifts with joy.

Thro' ev'ry period of my life
Thy goodneſs I'll purſue;
And after death, in diſtant worlds,
The glorious theme renew.

When nature fails, and day and night
Divide thy works no more,
My ever grateful heart, O Lord!
Thy mercy ſhall adore.

Thro' all Eternity, to thee
A joyful ſong I'll raiſe;
For O! Eternity's too ſhort
To utter all thy praiſe!

HYMN V.

THANKSGIVING.

HOW are thy ſervants bleſt, O Lord!
How ſure is their defence!
Eternal Wiſdom is their guide,
Their help, Omnipotence.

On every ſpot, in ev'ry ſtate,
Supported by thy care,
Thro' various climes we paſs unhurt,
Nor fear the noxious air.

And tho' the earth ſhould ſhake around,
Threat'ning a ſudden grave;
I know thou art not ſlow to hear,
Nor wanteſt pow'r to ſave.

The ſky is calm, the winds retire,
Obedient to thy will:
The ſea, that roars at thy command,
At thy command is ſtill.

Amidſt the foreſt griefs, O Lord!
Thy mercy ſets me free;
Whilſt in the confidence of pray'r
My ſoul takes hold on thee.

Thy mercy ſweetens every ſoil,
Makes every region pleaſe;
The lofty hills, and hoary mounts,
And e'en the boiſt'rous ſeas!

Think, O my ſoul, devoutly think!
And with uplifted eyes
Behold the vaſt extent of ſky,
In all its beauties riſe!

In midſt of dangers, fears, and death,
Thy goodneſs I'll adore,
And praiſe thee for thy mercies paſt,
And humbly hope for more!

HYMN VI.

APPLIED TO THE ORPHANS IN THE SCHOOLS.

ATTUNE the ſong with joyful ſtrain,
Our notes ſhall ne'er of woes complain:
An Orphan's voice eſſays to ſwell,
And every anxious care repel.

For who is he who deigns to claim,
From thoſe who want, a father's name?
—To rapture raiſe the moving ſtrains,
'Tis God, whoſe hand the world ſuſtains!
He, ſmiling, bends, from mercy's throne,
And calls the fatherleſs his own:
To noble hands he gives the truſt;
We feel thoſe noble hands are juſt:
They to the poor his gifts diſpenſe,
And guard the weak by his defence!

CHORUS.

O Father, let us ſtill be thine,
And claim thine heritage divine;
Still bleſt—while gratitude repays
Thy endleſs love with endleſs praiſe!

HYMN

HYMN VII.

The christian's hope.

WHEN riſing from the bed of death,
O'erwhelm'd with guilt and fear,
I ſee my Maker, face to face,
O how ſhall I appear!

But thou haſt told the troubled mind,
Who does her ſins lament,
The timely tribute of her tears,
Shall endleſs woe prevent.

Then ſee the ſorrows of my heart,
Ere yet it be too late;
And hear my Saviour's dying groans,
To give theſe ſorrows weight.

For never ſhall my ſoul deſpair,
Her pardon to procure,
Who knows thine only Son has dy'd
To make her pardon ſure.

HYMN VIII.

On christmas-day.

HIGH let us ſwell our tuneful notes,
And join th' angelic throng;
For angels no ſuch love have known,
T' awake a ſacred ſong.

Good-will to ſinful man is ſhown,
And peace on earth is giv'n;
For lo! th' Almighty Saviour comes
With ſacred truſt from heav'n.

Juſtice and grace, with ſweet accord,
His riſing beams adorn;
Let heav'n and earth in concert join,
Now ſuch a child is born!

Glory to God in higheſt ſtrains,
In higheſt worlds be paid!
His glory by our lips proclaim'd,
And by our lives diſplay'd!

When ſhall we reach thoſe bliſsful realms,
Where Chriſt exalted reigns;
And learn of the celeſtial choir,
Their own immortal ſtrains!

HYMN IX.

For easter-day.

JESUS Chriſt is ris'n to-day,
Our triumphant holy-day;
Who ſo lately, on the croſs,
Suffer'd to redeem our loſs.

Hymns of praiſes let us ſing,
Unto Chriſt, our heavenly king,
Who endur'd the croſs and grave,
Sinners to redeem and ſave.

But the anguiſh he endur'd,
Our ſalvation has procur'd:
Now he reigns above the ſky,
Where the Angels ever cry.

Hallelujah!

HYMN X.

For whitsunday.

SPIRIT of mercy, truth, and love!
Shed thy bleſt influence from above,
And ſtill from age to age convey
The wonders of this ſacred day.

In every clime, in every tongue,
Be God's eternal praiſes ſung!
Through all the lift'ning earth be taught
The acts our great Redeemer wrought!

Unfailing comfort! heav'nly guide!
Over thy favour'd church preſide;
Still may mankind thy bleſſings prove,
Spirit of mercy, truth, and love!

HYMN XI.

Against cruelty.

WHY, tyrant, boaſts thy heart the pow'r
To work a brother's woe?
Thy God his mercy bids, each hour,
In ſtreams unmeaſur'd flow.

And he whoſe wrath thy crimes ſhall ſhame,
Will pluck thee from thy home,
Root from the land of life thy name,
And ſeal thy endleſs doom!

Freſh as the verdant olive I,
Within thy courts may ſtand;
And fix'd, indulgent Lord! rely
On thy protecting hand!

HYMN XII.

FOR COMFORT IN AFFLICTION.

GREAT Source of good! Almighty Pow'r!
From thee our bleſſings flow;
To thy paternal care, each hour,
Some benefit we owe.

When troubles overwhelm the mind,
Or when diſeaſes pain,
From thee, if aſk'd, we ſuccour find;
Thou kindly doſt ſuſtain.

Thy love, as boundleſs as thy might,
Through all thy works extends;
By ſea, by land, by day, by night,
Reſtores, ſupports, defends!

HYMN XIII.

FOR THE MORNING.

SOON as the dawn has ſtreak'd the ſky,
To thee, my God, my voice I'll raiſe:
Soon as the light ſalutes mine eye,
To thee I'll tune my ſong of praiſe!

Thy hallow'd name my heart ſhall warm,
To thee my ſoul her pray'rs ſhall pour;
To thee, who haſt ſecur'd from harm,
And kept me in the midnight hour!

Still, gracious God, my heart direct,
In all its labours ſeek thy praiſe;
Do thou my wand'ring feet protect,
Thy mercy ſtill my wonder raiſe!

HYMN XIV.

FOR THE EVENING.

O God, with confidence inſpir'd,
I now return to needful reſt;
With faith and hope my boſom fir'd,
I feel the comforts of the bleſt!

But when my erring nature fails,
O let my powerful Saviour plead;
His ſacred blood alone avails,
His ſacred blood, for me decreed!

O may my ſoul on thee repoſe,
To thee her hopes, her fears, reſign;
And grant my eyes in peace may cloſe,
Confiding in thy pow'r divine!

HYMN XV.

THANKSGIVING FOR THE PRODUCTIONS OF THE EARTH.

PRAISE to God, immortal praiſe,
For the love that crowns our days:
Bounteous Source of ev'ry joy!
Let thy praiſe our tongues employ!

For the bleſſings of the field;
For the ſtores our gardens yield;
For the malt's moſt cheering juice;
For the healthy apple's uſe.

Flocks that whiten all the plain,
Yellow ſheaves of ripen'd grain;
Clouds that drop their fatt'ning dews,
Suns that temp'rate warmth diffuſe!—

All that ſpring, with bounteous hand,
Scatters o'er the ſmiling land;
All that lib'ral autumn pours,
From her rich o'erflowing ſtores—

Theſe to thee, my God, we owe,
Source whence all our bleſſings flow!
And for theſe my ſoul ſhall raiſe
Grateful vows and ſolemn praiſe.

HYMN XVI.

PECULIAR TO THE SCHOLARS OF THE COUNTY NAVAL FREE SCHOOLS.

TO thee, great Author of our life,
Theſe humble vows we raiſe;
O! deign, from thy celeſtial throne,
To hear our artleſs praiſe!

Each op'ning dawn, each cloſing night,
To thy bleſt realms above,
The pious Hymn ſhall duly riſe,
Of pure and filial love.

Without thy aid, this vital frame
In cheerleſs want had pin'd,
Nor had one ray of ſaving truth
Shone on our darken'd mind.

Teach us to fear thy ſacred name,
With reverential awe;
And ſtill with unremitted care
To keep thy perfect law!

In all our labours, all our works,
May we thy mercy ſhare!
That mercy ſoftens ev'ry toil,
And ſweetens ev'ry care.

Still may increaſing heav'nly gifts
Our riſing years attend;
That all around may find in thee
A father and a friend!

Our lives to our dear country's cauſe
Devoted ſtill ſhall be;
Nor would our lives true bleſſings know,
Should we depart from thee.

HYMN XVII.

PRAISE TO GOD.

YE miſts and exhalations, that now riſe
From hill or ſteaming lake, duſky or grey,
'Till the ſun paint your fleecy ſkirts with gold,
In honour to the world's great Author, riſe;
Whether to deck with clouds th' uncolour'd ſky,
Or wet the thirſty earth with falling ſhowers:
Riſing or falling ſtill advance his praiſe.
His praiſe, ye winds, that from four quarters blow,
Breathe ſoft or loud; and wave your tops, ye pines,
With every plant—in ſign of worſhip wave!
Fountains, and ye that warble as ye flow
Melodious murmurs, warbling tune his praiſe!
Join voices, all ye living ſouls! Birds
That ſinging up to heaven-gate aſcend,
Bear on your wings, and in your notes, his praiſe.
Ye that in waters glide, and ye that walk
The earth, and ſtately tread, or lowly creep,
Witneſs if I be ſilent, morn or ev'n,
To hill or valley, fountain, or freſh ſhade,
Made vocal by my ſong, and taught his praiſe.
Hail, univerſal Lord! Be bounteous ſtill,
To give us only good; and if the night
Have gather'd aught of evil, or conceal'd,
Diſperſe it, as now light diſpels the dark.

HYMN XVIII.

REPENTANCE FOR SIN—IN ALLUSION TO THE SUPPOSED CONDUCT OF ADAM AND EVE AFTER THEIR TRANSGRESSION.

"IF we repent,
"Undoubtedly he will relent, and turn
"From his diſpleaſure; in whoſe look ſerene,
"When angry moſt he ſeem'd, and moſt ſevere,
"What elſe but favour, grace, and mercy ſhone?"
So ſpake our *father* penitent, nor *Eve*
Felt leſs remorſe: they forthwith to the place
Repairing where he judg'd them, proſtrate fell
Before him reverent, and both confeſs'd
Humbly their fault, and pardon begg'd with tears
Watering the ground, and with their ſighs the air
Frequenting, ſent from hearts contrite, in ſign
Of ſorrow unfeign'd, and humiliation meek!

PSALMS.

1. PSALM XV.

Invoking to a godly life.

WHO ſhall inhabit in thy hill,
O God of holineſs!
Who will the Lord admit to dwell
So near his throne of grace?

——The man that walks in pious ways,
And works with righteous hands;
That truſts his Maker's promiſes,
And follows his commands.

He ſpeaks the meaning of his heart;
Nor ſlanders with his tongue:
Will ſcarce believe an ill report;
Nor do his neighbour wrong.

His hands diſdain a golden bribe,
And never gripe the poor:—
This man ſhall dwell with God on earth,
And find his heav'n ſecure.

2. PSALM XVIII.

Constancy in piety.

O God! ſole object of our love,
Our refuge from our foes—
Our hope, our fortreſs, our defence,
Our haven of repoſe!

When dangers, miſery, and death,
Encompaſs'd us around,
In midſt of terror and deſpair
Thy mercies ſtill we found.

The Lord deſcended from above,
And bow'd the heav'ns moſt high,
And underneath his feet he caſt
The darkneſs of the ſky.—

On Cherubs' wings Jehovah comes,
The helpleſs to redreſs;
The ſhaking hills, and trembling earth,
The righteous Judge confeſs!

3. PSALM XIX.

In praise of the creation.

THE ſpacious firmament on high,
And all the blue etherial ſky;
And ſpangled heav'ns, a ſhining frame,
Their great original proclaim.
Th' unweary'd ſun, from day to day,
Does his Creator's pow'r diſplay;
And publiſhes, to every land
The work of an Almighty hand.

Soon as the evening ſhades prevail,
The moon takes up the wondrous tale,
And nightly, to the liſt'ning earth,
Repeats the ſtory of her birth;
While all the ſtars, that round her burn,
And all the planets, in their turn,
Confirm the tidings, as they roll,
And ſpread the truth from pole to pole.

What tho' in ſolemn ſilence, all
Move round the dark terreſtrial ball;
What tho' no real voice nor ſound,
Amid their radiant orbs be found:
In reaſon's ear they all rejoice,
And utter forth a glorious voice;
For ever ſinging, as they ſhine,
"The hand that made us is divine!"

4. PSALM XXXIII.

Thanksgiving.

LET all the juſt to God with joy
Their chearful voices raiſe;
For well the righteous it becomes
To ſing glad ſongs of praiſe.

Moſt faithful is the word of God,
His works with truth abound;
He juſtice loves, and all the earth
Is with his goodneſs crown'd.

By his almighty word, at firſt,
The heavenly arch was rear'd,
And all the beauteous hoſts of light
At his command appear'd.

Whate'er the mighty Lord decrees,
Shall ſtand for ever ſure;
The ſettled purpoſe of his heart
For ever ſhall endure.

5. PSALM XXXIV.

Verſes 1, 2, 8, 9.

TRUST IN GOD IN ALL CONDITIONS.

THRO' all the changing ſcenes of life,
In trouble and in joy,
The praiſes of my God ſhall ſtill
My heart and tongue employ.

Of his deliv'rance I will boaſt,
Till all who are diſtreſt,
From my example comfort take,
And charm their griefs to reſt.

O make but trial of his love!
Experience will decide,
How bleſt they are, and only they,
Who in his truth confide.

Fear him, ye ſaints, and ye will then
Have nothing elſe to fear:
Make ye his ſervice your delight,
Your wants will be his care.

6. PSALM XLI.

Verſes, 1, 2, 3, 13.

IN PRAISE OF CHARITY.

THE men are bleſt whoſe tender care
Relieves the poor diſtreſt;
When troubles compaſs them around,
The Lord ſhall give them reſt.

The Lord their lives, with bleſſings crown'd,
In ſafety ſhall prolong,
And diſappoint the will of thoſe
Who ſeek to do them wrong.

If they in languiſhing eſtate,
Oppreſs'd in ſickneſs, lie,
The Lord will eaſy make their bed,
And inward ſtrength ſupply.

Let therefore God, our gracious Lord,
From age to age be bleſt;
And all the people's glad applauſe
With loud Amens expreſt.

7. PSALM LVII.

FOR DEVOTION.

O God my heart is fix'd, is bent,
Its thankful tribute to preſent;
And with my heart my voice I'll raiſe,
To thee, my God, in ſongs of praiſe.

Awake my glory!—harp and lute,
No longer let your ſtrings be mute;
And I, my tuneful part to take,
Will with the early dawn awake.

Thy praiſes, Lord, I will reſound
To all the liſt'ning nations round:
Thy mercy higheſt heav'n tranſcends,
Thy truth beyond the clouds extends.

Be thou, O God! exalted high;
And as thy glory fills the ſky,
So let it be on earth diſplay'd,
Till thou art here as there obey'd.

8. PSALM LXVII.

IMPLORING MERCY.

TO bleſs thy choſen race,
In mercy, Lord, incline;
And cauſe the brightneſs of thy face
On all mankind to ſhine;

That ſo thy wondrous way
May thro' the world be known;
Whilſt diſtant lands their tribute pay,
And thy ſalvation own.

Let differing nations join
To celebrate thy fame;
Let all the world, O Lord! combine
To praiſe thy glorious name.

Then ſhall the teeming ground
A large increaſe diſcloſe,
And we with plenty ſhall be crown'd,
Such gifts thy grace beſtows!

Do thou upon our land
Thy conſtant bleſſings ſhower;
Let all the world in awe now ſtand
Of thy reſiſtleſs power!

9. PSALM XCIII.

In praise of God.

WITH glory clad, with ſtrength array'd,
The Lord, that o'er all nature reigns,
The world's foundations ſtrongly laid,
And the vaſt fabrick ſtill ſuſtains.

How ſurely 'ſtabliſh'd is thy throne!
Which ſhall no change or period ſee;
For thou, O Lord, and thou alone,
Art God from all eternity.

The floods, O Lord, lift up their voice,
And toſs their troubled waves on high;
But thou canſt ſtill their boiſt'rous noiſe,
And make the angry ſea comply.

Thy promiſe, Lord, is ever ſure;
And they that in thy houſe would dwell,
That happy ſtation to ſecure,
Muſt ſtill in holineſs excel.

10. PSALM XCV.

Invoking the praise of the power of God.

O Come, loud anthems let us ſing,
Loud thanks to our Almighty King!
For we our voices high ſhould raiſe,
When our ſalvation's rock we praiſe!

Into his preſence let us haſte,
To thank him for his favours paſt;
To him addreſs, in joyful ſongs,
The praiſe that to his name belongs!

The depths of earth are in his hand,
Her ſecret wealth at his command;
The ſtrength of hills that reach the ſkies,
Subjected to his empire lies.

The rolling ocean's vaſt abyſs,
By the ſame ſov'reign right is his:
'Tis mov'd by his Almighty hand,
That form'd and fix'd the ſolid land.

O let us to his courts repair,
And bow with adoration there;
Down on our knees, devoutly, all,
Before the Lord, our Maker, fall!

11. PSALM C.

In praise of God.

WITH one conſent let all the earth
To God their chearful voices raiſe;
Glad homage pay, with awful mirth,
And ſing before him ſongs of praiſe;

Convinc'd that he is God alone,
From whom both we and all proceed;
We, whom he chuſes for his own,
The flock that he vouchſafes to feed.

O enter then his temple gate,
Thence to his courts devoutly preſs:
And ſtill your grateful hymns repeat,
And ſtill his name with praiſes bleſs.

For he's the Lord, ſupremely good;
His mercy is for ever ſure:
His truth, which always firmly ſtood,
To endleſs ages ſhall endure!

12. PSALM CV.

Thanksgiving.

O RENDER thanks, and bleſs the Lord,
Invoke his ſacred name;
Acquaint the nations with his deeds—
His matchleſs deeds proclaim!

Sing to his praiſe in lofty hymns;
His wondrous works rehearſe;
Make them the theme of your diſcourſe,
And ſubject of your verſe.

Rejoice in his Almighty name,
Alone to be ador'd;
And let their hearts o'erflow with joy
That humbly ſeek the Lord.

Seek ye the Lord, his ſaving ſtrength
Devoutly ſtill implore;
And where he's ever preſent ſeek
His face for evermore.

13. PSALM CVI.

Thanksgiving.

O Render thanks to God above,
The fountain of eternal love;
Whoſe mercy firm, through ages paſt,
Has ſtood, and ſhall for ever laſt.

Who can his mighty deeds expreſs,
Not only vaſt, but numberleſs!
What mortal eloquence can raiſe
His tribute of immortal praiſe!

Happy are they, and only they,
Who from thy judgments never ſtray,
Who know what's right; nor only ſo,
But always practiſe what they know.

Extend to me that favour, Lord,
Thou to thy choſen doſt afford;
When thou return'ſt to ſet them free,
Let thy ſalvation viſit me.

O may I worthy prove to ſee
Thy ſaints in full proſperity!
That I the joyful choir may join,
And count thy people's triumph mine.

Thine eye my bed and path ſurveys,
My public haunts and private ways:
Thou know'ſt whate'er my lips would vent,
My yet unutter'd words' intent.

Surrounded by thy pow'r I ſtand;
On ev'ry ſide I feel thy hand:
Wiſdom for human ſearch too high,
Too dazzling bright for mortal eye!

Let me acknowledge, O my God!
That ſince this maze of life I've trod,
The bounties of thy love ſurmount
The pow'r of numbers to recount.

Search, try, O God! my thoughts and heart,
If evil lurk in any part;
Correct me where I go aſtray,
And guide me in thy perfect way.

14. PSALM CXXXVI.

Confidence in the mercy of God.

TO God the mighty Lord
Our joyful thanks repeat;
To him due praiſe afford,
Whoſe mercies are ſo great.
For God doth prove our conſtant friend,
His boundleſs love ſhall never end.

To him whoſe pow'r hath made
The heav'ns, with mighty hand,
And ocean wide hath ſpread
Around the ſpacious land.
For God doth prove, &c.

Through heav'n he did diſplay
The num'rous hoſts of light;
The ſun to rule the day,
The moon and ſtars the night.
For God doth prove, &c.

He doth the food ſupply
On which all creatures live:
To God, who reigns on high,
Eternal praiſes give!
For God doth prove, &c.

15. PSALM CXXXIX.

For repentance.

THOU, Lord, by ſtricteſt ſearch haſt known
My riſing up and lying down;
My ſecret thoughts are known to thee,
Known long before conceiv'd by me.

16. PSALM CXLV.

Confidence in the mercy of God.

THE Lord does them ſupport that fall,
And makes the proſtrate riſe;
For his kind aid all creatures call,
Who timely food ſupplies.

Whate'er their various wants require
With open hand he gives;
And ſo fulfils the juſt deſire
Of ev'ry thing that lives.

He grants the full deſire of thoſe
Who him with fear adore;
And will their troubles ſoon compoſe,
When they his aid implore.

The Lord preſerves all thoſe with care
Whom grateful love employs;
But ſinners, who his vengeance dare,
With dreadful wrath deſtroys.

My time to come, in praiſes ſpent,
Shall ſtill advance his fame,
And all mankind, with one conſent,
For ever bleſs his name.

17. PSALM CXLVIII.

In praise of creation.

YE boundleſs realms of joy,
Exalt your Maker's fame!
His praiſe your ſong employ,
Above the ſtarry frame!

Your

Your voices raiſe,
Ye Cherubim,
And Seraphim,
To ſing his praiſe!

Thou moon that rul'ſt the night,
And ſun that guid'ſt the day;
Ye glitt'ring ſtars of light,
To him your homage pay!
His praiſe declare,
Ye heav'ns above,
And clouds that move
In liquid air!

Let them adore the Lord,
And praiſe his holy name,
By whoſe Almighty word
They all from nothing came;
And all ſhall laſt,
From changes free;
His firm decree
Stands ever faſt.

United zeal be ſhown,
His wond'rous fame to raiſe,
Whoſe glorious name alone
Deſerves our endleſs praiſe!
Earth's utmoſt ends
His pow'r obey,
His glorious ſway
The ſky tranſcends!

18. PSALM IX.

In praise of God.

LORD, with united heart and voice
I will thy praiſe proclaim!
And with a grateful ſong rejoice,
To ſpread thy glorious fame.

The Lord for ever lives, who has
His righteous throne prepar'd,
Impartial juſtice to diſpenſe,
To puniſh or reward.

God is a conſtant ſure defence
Againſt oppreſſing rage;
As troubles riſe, his needful aids
In our behalf engage.

All thoſe who have his goodneſs prov'd
Will in his truth confide,
Whoſe mercy ne'er forſook the man
That on his help rely'd.

Sing praiſes therefore to the Lord,
From Sion, his abode;
Proclaim his deeds, till all the world
Confeſs no other god!

19. PSALM XXIII.

Trust in God.

MY ſhepherd is the living Lord,
Nothing therefore I need;
In paſtures fair, near pleaſant ſtreams,
He ſetteth me to feed.

He ſhall convert and glad my ſoul,
And bring my mind in frame
To walk in paths of righteouſneſs,
For his moſt holy name.

Yea, though I walk in vale of death,
Yet will I fear no ill;
Thy rod and ſtaff do comfort me,
And thou art with me ſtill.

And in the preſence of my foes
My table thou ſhalt ſpread;
Thou wilt fill full my cup, and thou
Anointed haſt my head.

Through all my life thy favour is
So frankly ſhow'd to me,
That in thy houſe for evermore
My dwelling-place ſhall be.

20. PSALM XC.

In contemplation of the vanity of life.

LORD, if thine eyes ſurvey our faults,
And juſtice grows ſevere;
Thy dreadful wrath exceeds our thoughts,
And burns beyond our fear.

Life, like a vain amuſement, flies,
A fable or a ſong;
By ſwift degrees our nature dies,
Nor can our joys be long.

'Tis but a few whoſe days amount
To threeſcore years and ten;
And all beyond that ſhort account
Is ſorrow, toil, and pain.

Almighty Lord, reveal thy love,
And not thy wrath alone;
O let our ſweet experience prove
The mercies of thy throne!

Our ſouls would learn the heav'nly art
T' improve the hours we have,
That we may act the wiſer part,
And live beyond the grave.

21. PSALM CXI.

In praise of the Almighty.

SONGS of immortal praiſe belong
To my Almighty God;
He has my heart, and he my tongue,
To ſpread his name abroad!

How great the work his hand has wrought,
How glorious in our ſight!
And men in ev'ry age have ſought
His wonders with delight!

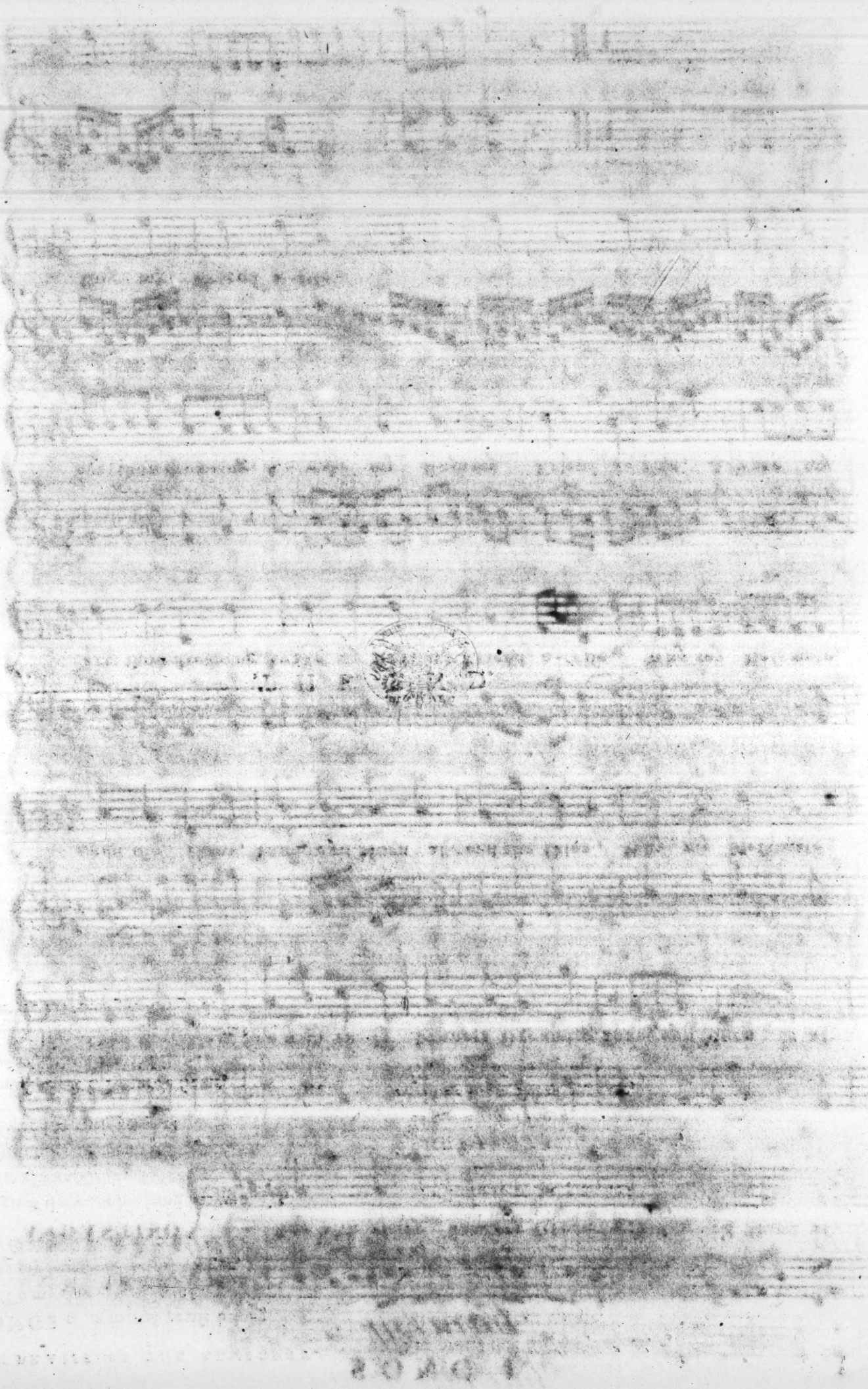
How moſt exact is Nature's frame,
How wiſe the Eternal Mind!
His counſels never change the ſcheme
That his firſt thoughts deſign'd.

When he redeem'd his choſen ſons,
He fix'd his cov'nant ſure:
The orders that his lips pronounce,
To endleſs years endure.

Nature, and time, and earth, and ſkies,
Thy heav'nly ſkill proclaim!
What ſhall we do, to make us wiſe,
But learn to read thy name!

To fear thy pow'r, to truſt thy grace,
Is our divineſt ſkill;
And he's the wiſeſt of our race,
That beſt obeys thy will.

THE END.



Morning.

ANDANTINO

See with ro-fy banners ſtreaming, Young ey'd Morn aſ-

cend the ſkies, See with ro-fy banners ſtreaming, Young ey'd Morn aſ-

cend the ſkies, Young ey'd Morn aſ-cend the ſkies, Why my Meſsmate

art thou dreaming, Awake my Boy, my Friend a-riſe, Why my Meſsmate

art thou dreaming, A-wake my Boy, my Friend a-riſe, A-wake my

Boy my Friend a-riſe.

SONG II.

Descriptive of the Charms of the Morning.

ANDANTINO

In the Barn the tenant Cock,

Close to partlet perch'd on high, In the Barn the tenant Cock,

Close to partlet perch'd on high Briſkly Crows, Briſkly Crows, (the

Shepherds Clock) Jocund that the Mornings nigh Briſkly Crows Briſkly Crows (the

Shepherds Clock) Jocund that the Mornings nigh.

SONG III.

Early Rising.

CON SPIRITO

The Sun from the Eaſt tips the mountains with Gold, And the

fields all beſpangled with dew drops behold, The Sun from the Eaſt tips the mountains with

Gold And the fields all beſpangled with dew drops behold The Larks early matin pro-

claims the new day, And the Bells uſeful ſummons rebukes our delay, The Larks early

matin proclaims the new day, And the Bells uſeful ſummons rebukes our delay, The

Larks early matin proclaims the new day And the Bells uſeful ſummons rebukes our de-

lay.

SONG IV.

Spring

Stern Winter once paſt, My Boys let us haſte, And us Huſbandmen join the gay throng, Each lad with his ſcythe, So gladſome and blithe, And uſher in Spring with a ſong. Stern Winter once paſt, My Boys let us haſte, And us Huſbandmen join the gay throng. Each lad with his ſcythe, So gladſome and blithe, And uſh-er in Spring with a ſong.

May

C. Griffes.

ALLEGRETTO

From the weſt as it wantonly blows Fond Zephyr en-

livens the Pine, The Bee ſteals his ſweets from the Roſe, And willows & woodbines entwine, The

Pinks by the rivulets ſide, That borders the clear vernal ſtream, Bend downwards to meet the pure

tide And May is the joyful fond theme The Pinks by the rivu-let ſide That

borders the clear vernal ſtream Bend downwards to meet the pure tide And May is the joyful fond

theme.

SONG VI.

June.

C. G.

MODERATO

Hark 'tis the Woodlarks Note he feels the Sun, And in full glee his

matins has be-gun, With him the Linnet and the Blackbird vie, Who

ſweeteſt ſhall ſalute the ſummer Skie, From Buſh to Buſh the jealouſy like

fire, Seems to inflame the u--ni--verſal choir, Join'd in the Chorus

ſweet the ſere-nade, Sweet vocal needs no In-ſtrumental aid.

Noon.

C.G.

TENDERLY

Fervid on the glitt'ring flood, Now the noontide radiance glows,

Fervid on the glitt'ring flood, Now the noontide radiance glows,

Drooping o'er its infant bud, Not a dew drop's left the Rose,

Drooping o'er its in--fant bud, Not a dew drop's left the Rose.

SONG VIII.

Evening.

MODERATO

O'er the Heath the Heifer

ſtrays, Free (the furrow'd taſk is done,) O'er the Heath the Heifer ſtrays, Free (the

furrow'd taſk is done) Now the Village windows blaze, Burniſh'd by the ſetting

Sun, Now the Village windows blaze, Burniſh'd by the ſetting Sun.

N.o 9. Winter.

MODERATO

When the Trees are all bare not a Leaf to be ſeen, and the

Meadows their Beauties have loſt, When all Nature's diſrob'd of her Mantle of

Green, and the Streams are faſt bound with the froſt, When the Peaſant in-

-active ſtands ſhiv'ring with Cold, as bleak the Winds Northerly blow, When the

In-nocent Flocks run for Care to their Fold, with their Fleeces all co-ver'd with

Snow - - - - - - - - - - - with their Fleeces all co-ver'd with Snow.

N°. 10. Lands in an Improved State.

AFFECTUOSO

Our Banks they are furniſh'd with Bees, Whoſe murmur in-vites one to ſleep, Our Grotto's are ſhaded with Trees, And our Hills are white over with Sheep, We ſeldom have met with a loſs, Such Health do our Mountains be-ſtow, Our Fountains all border'd with Moſs, Where the Harebels and Vi-olets grow-, Where the Harebels and Vi-olets grow.

N.° 11. On Friendship.

The World, my dear Meſſmate, is full of de-ceit, And Friendſhip's a

Jewel we ſeldom can meet; How ſtrange does it ſeem that in ſearching a-

-round, This ſource of Con-tent is ſo rare to be found: O Friendſhip thou

Balm and rich ſweetner of Life, Kind Parent of Eaſe and com-po-ſer of

Strife, with out thee a-las! what are Ri-ches and Pow'r, But

emp-ty de--lu-ſion The Joys of an Hour - - - - - - - - -

- - - But empty de-lu-ſion, the Joys of an Hour.

SONG XII.

Take advantage of Time.

LIVELY

'Tis a maxim I hold while I live to purſue, Not a thing to de-fer which to day I can do, Not a thing to de-fer which to day I can do This piece of good counſel at-tend to I pray For while the ſun ſhines is the time to make hay, For while the ſun ſhines is the time to make hay.

A Call to Contentment.

ALLEGRO

ASSAI.

Ye mortals whom troubles and fancies perplex, Whom folly mif-

guides and in firmi-ties vex, Whoſe lives hardly know what it is to be

bleſt, Who rife without joy and lie down without reſt. O-bey the glad

ſummons to wiſdom re-pair, At-tend to her call And

baniſh your care Attend to her call Attend to her call And

baniſh your care.

SONG XIV.

Freedom of Great Britain

ANDANTINO

Hap - py Iſle true joys poſſeſ- - ſing Fav'rite of the pow'rs a- - bove, Hap - py Iſle true joy's poſ-

ſeſ- - ſing, Fav'- rite of the pow'rs a - bove, Still may

freedom be thy bleſsing Land of li - - ber - ty and

love Still may freedom be thy bleſsing Land of li - - ber-

ty - - and love, Land of li - - ber - ty - - and love.

SONG XV.

In Praise of the Courage of Sailors.

How lit-tle do the Landmen know, Of what we Sailors feel: When Waves do mount and Winds do blow, But we have Hearts of ſteel: No Danger can af - - fright us, No E - - ne - my ſhall flout, We'll make the Monſieurs right us, And ſhow what we're a - - bout.

SONG XVI.

Courage.

Hail England old England for glory renown'd, In Arms as in

Arts ſo tranſcendant-ly crown'd, 'Tis thine ſtrict to honor no treaties to

break, 'Tis thine ſtrict to honor no treaties to break, 'Tis thine to re-

venge when that honor's at ſtake, Then now rouſe ye brave draw the Sword point the

Lance, And bid the bold Cannon hurl Thunder on France, And bid the bold

Cannon hurl Thunder on France Huzza! Huzza! Huzza! O ye Britons to

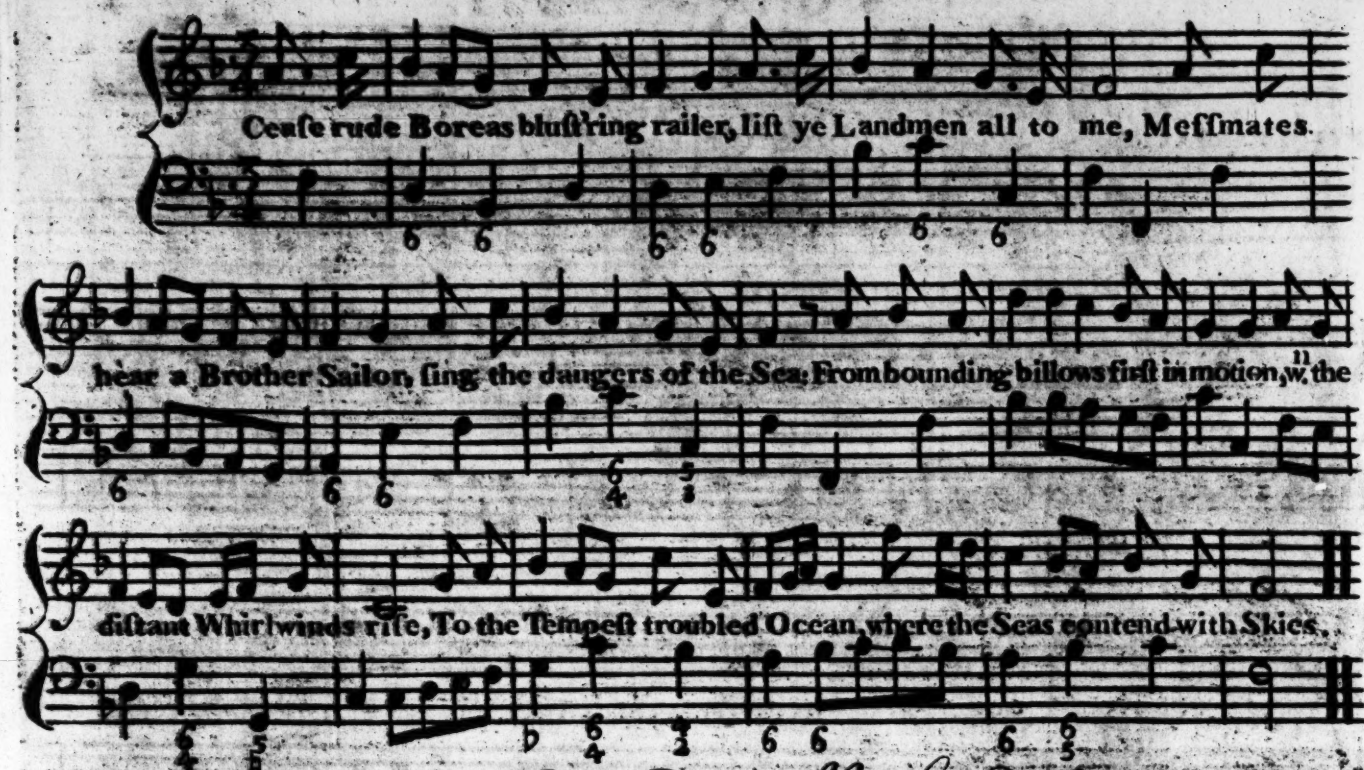
triumph pur-ſue For the Trumpet of Victrys up-lifted for you.

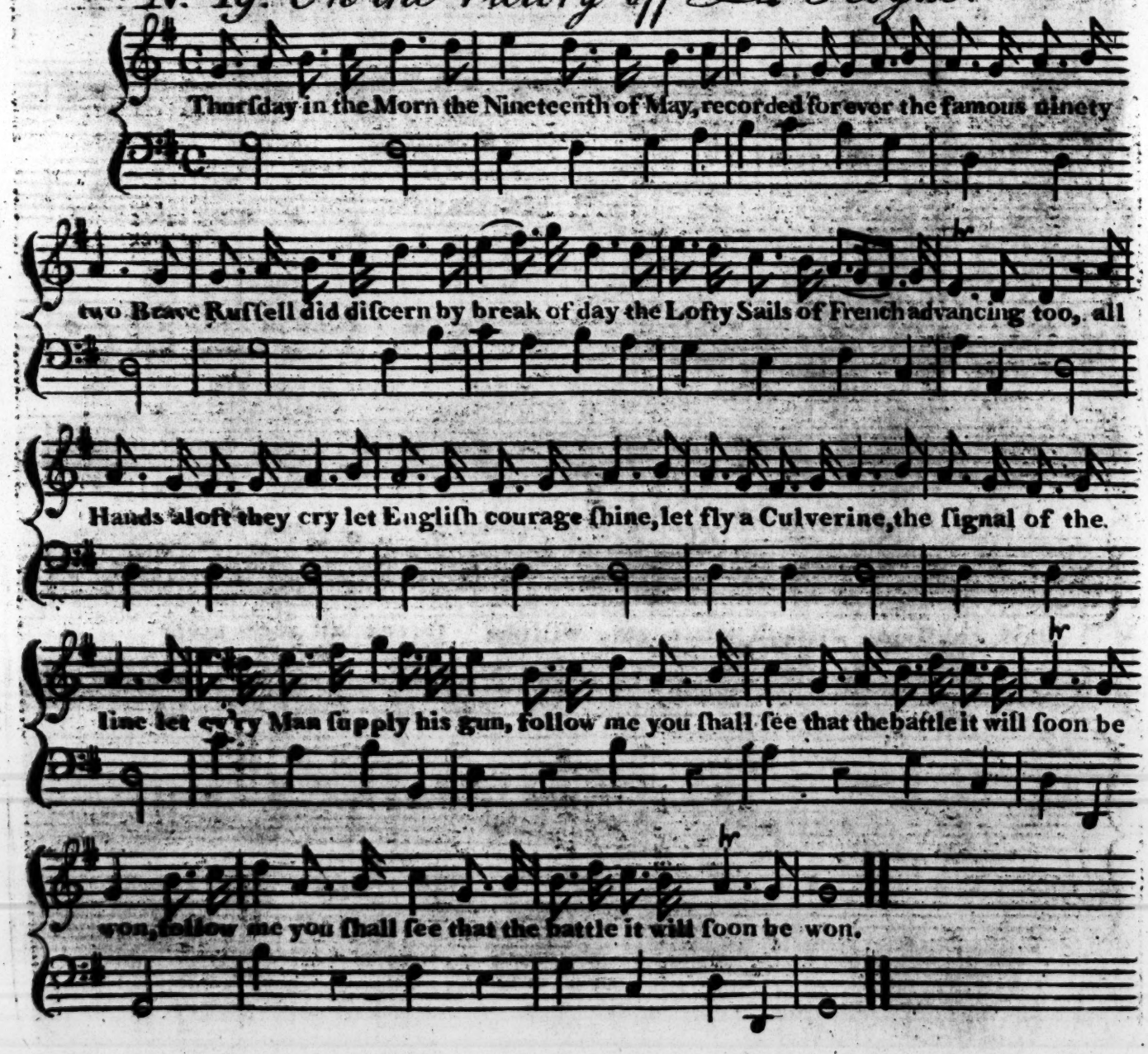
SONG XVII.

Roast Beef

While mighty roaſt Beef is the Engliſhmans Food, It enobles our Veins and en--riches our Blood, Our Sailors are brave and our Stateſmen are good, O the roaſt Beef of old Eng----land And O the old engliſh roaſt Beef.

N.º 18. The Storm.



N.º 19. On the Victory off La Hogue.

Valour.

C.G.

POMPOSO

Arife arife great

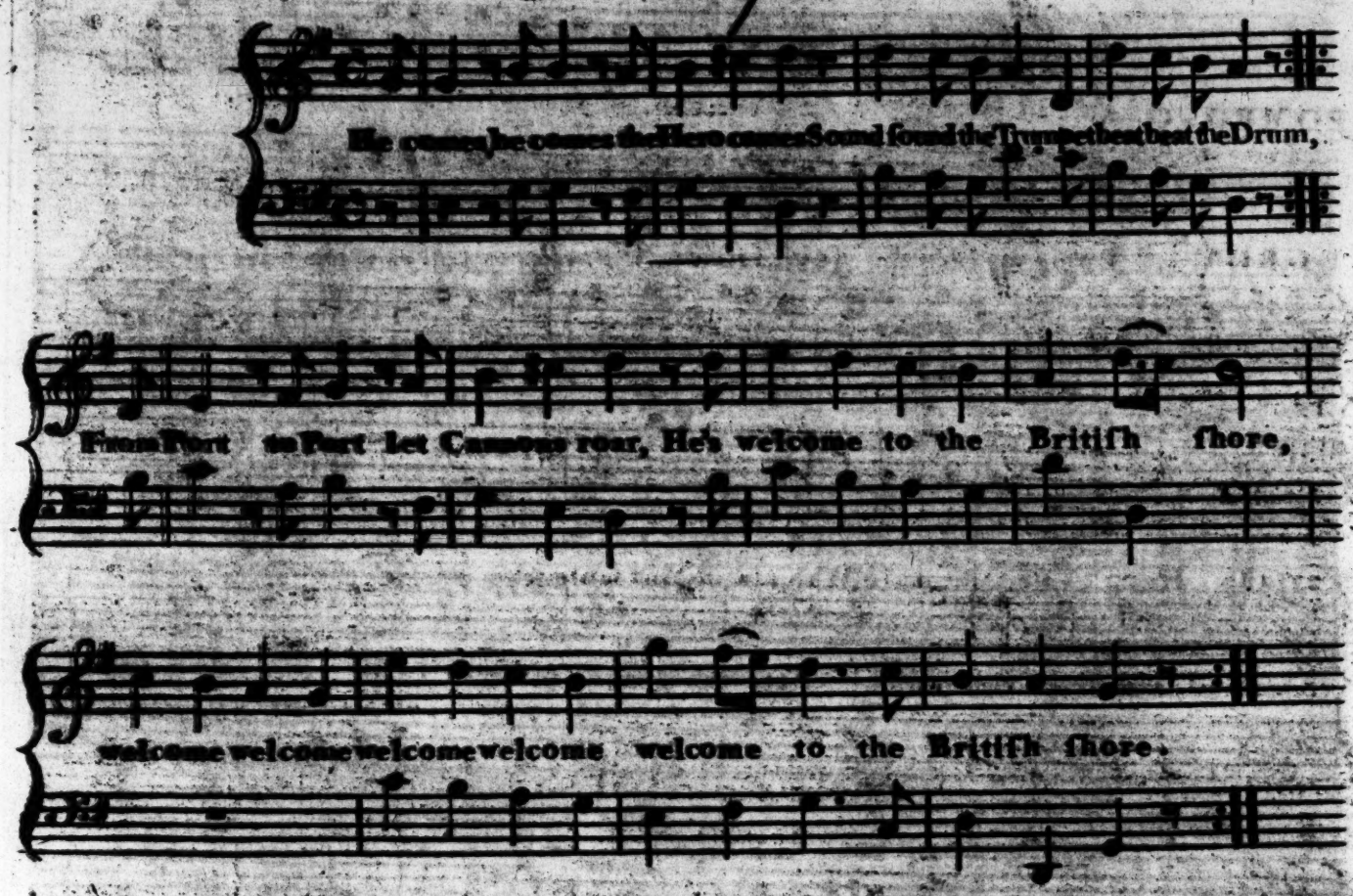
dead for Arms renown'd Rife from your Urns and fave your dy - ing

ftory, Your deeds will be in dark oblivion drown'd, For

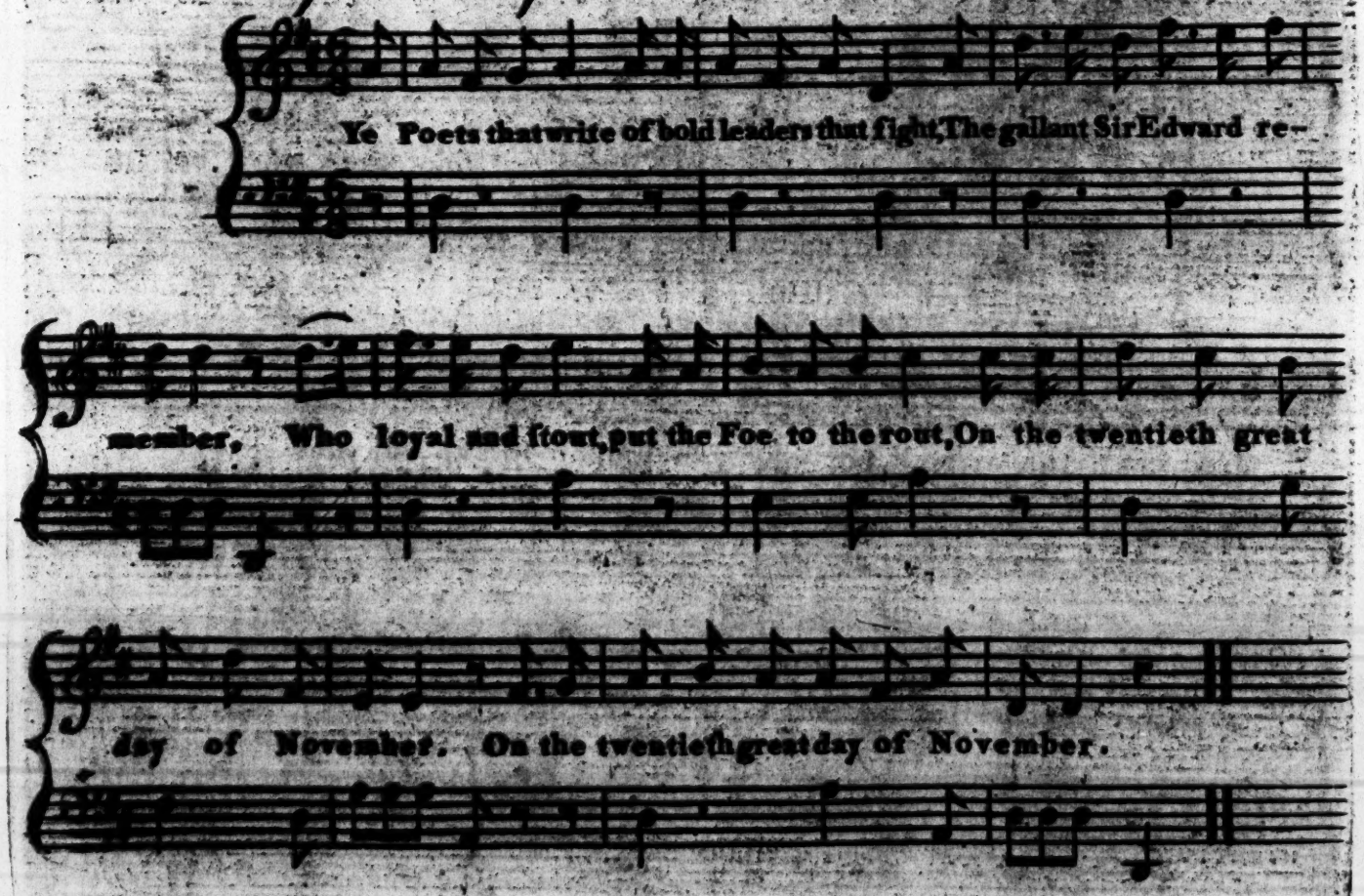
mighty William feizes all your - glory, Your deeds will be in

dark oblivion drown'd, For mighty William feizes all your glory.

SONG XXI.

Triumph.

SONG XXII.

In praise of the late Lord Hawke.



ALLEGRO. Come my lads in jovial strain, At once your voices raise & hoye.

Sing the Hero of the mair, Who claims our Country's praise & hoye. Let

zeal inspire the song to fame, That Admiral And before Ye. Let

honor fade your hearts inflame, And if you hope for glo - - ry. With

SONG XXIV.

In honour of Victory.

See the conq'ring He- - - ro comes, Loud huzza and

beat the drums.

Sports prepare the lau- - rel bring

Songs of triumph to him fing, Sports pre- pare the

lau - - rel bring, Songs of tri- - umph to him fing.

N.o 25. In Praise of Prince William

Brave Boys let us go ſince again we are free, let's haſte to the Empire of

freedom the Sea where each proud U—ſurper we'll bravely de—fy, and maintain our

juſt cauſe or gallantly die, and maintain our juſt cauſe or gallantly die; we owe the French

ſomething for tricks t'other day, the Debt of a drubbing which gladly we'll pay, their Bra-

vadoes we ſcorn and their threats we deſpiſe, we'll ſhew them the height our banners may riſe, We

truſt my brave boys our banners ſhall fly our banners ſhall fly We hope we ſhall conquer or bravely ſhall

Cho:

die, we truſt my brave boys our banners ſhall fly, we hope we ſhall conquer or bravely ſhall die; We

truſt my brave boys our banners ſhall fly, we hope we ſhall conquer or bravely ſhall die.

N.o 26. Hearts of Oak

ALL.o MODERATO

Come cheer up my Lads 'tis to Glory we ſtear, To add ſomething more to this

wonderfull Year; To Honour we call you not preſs you like Slaves, For who are ſo free as we

Chorus

Sons of the Waves: Heart of Oak are our Ships, Heart of Oak are our Men, We always are

ready Steady Boys ſteady We'll fight and we'll Triumph a-gain and again

N.o 27. Rule Britannia

When Britain firſt at Heav'ns Command, a-roſe from out the

A-zure Main, aroſe aroſe from out the Azure Main; This was the Charter, the Charter of

Land, and Guardian An-gels ſung this Strain, Rule Britannia, Britannia Rule the Waves,

Britons ne--ver will be Slaves.

N.° 28. In Honour of Peace and the King

1.° MODERATO

On the white Cliffs of Albion see Fame where she stands And her

shrill swelling Notes reach the Neighbouring Lands, Of the Natives free born and their

Conquests she Sings, The happiest of Men with the greatest of Kings.

N.° 29 God Save the King

God save Great GEORGE our King, Long live our No-ble King,

God save the King, Send him Vic-to-ri-ous, hap-py and Glo-ri-ous,

Long to reign o-ver us, God save the King.

SONG XXX.

Descriptive of rural Scenes & Contentment. C.G.

Hark the Cock be-

gins to crow Haſte my comrades let us go E-ver moving Still improving

Age ſhall reap but Youth muſt ſow E-ver moving Still improving Ye ſhall reap but

Youth muſt ſow Ever moving Still improving Age ſhall reap but Youth muſt ſow.

SONG XXXI.

In honour of the Free School. C.G.

CON SPIRITO

Come come britiſh boys, Let us ſing of the

joys, Which Vir-tue and Induſtry bring, When with heart and with

hand, When by Sea and by Land, We ſerve both our Country and

King, When with heart and with hand, When by Sea and by Land, We

ſerve both our Country and King.

SONG XXXII.

For Industry & Concord.

What is Man with-out In-vention, Lit-tle bet-ter than a Brute, What is Man with-out In-ven-tion, Lit-- tle bet-ter than a Brute, Sloth's the Pa-rent of dif-fention Vir-tue ſtops not to dif-pute, Sloth's the Pa-rent of dif-fention, Vir-tue ſtops not to dif-pute.

HYMN I. *For the Morning*

A-wake my Soul, and with the Sun, Thy daily Stage of Du-ty run:

Shake off dull Sloth and ear--ly riſe To pay thy Morning Sa-cri-fice

HYMN II. *On the New Year*

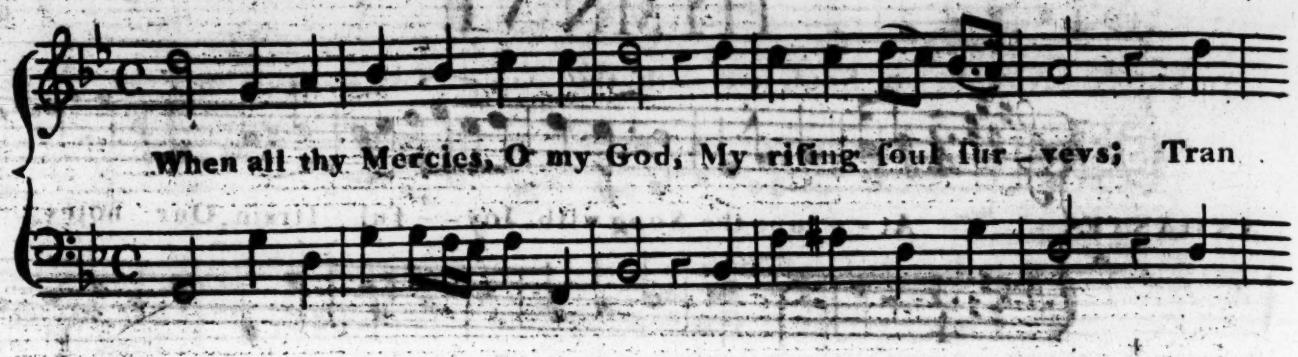
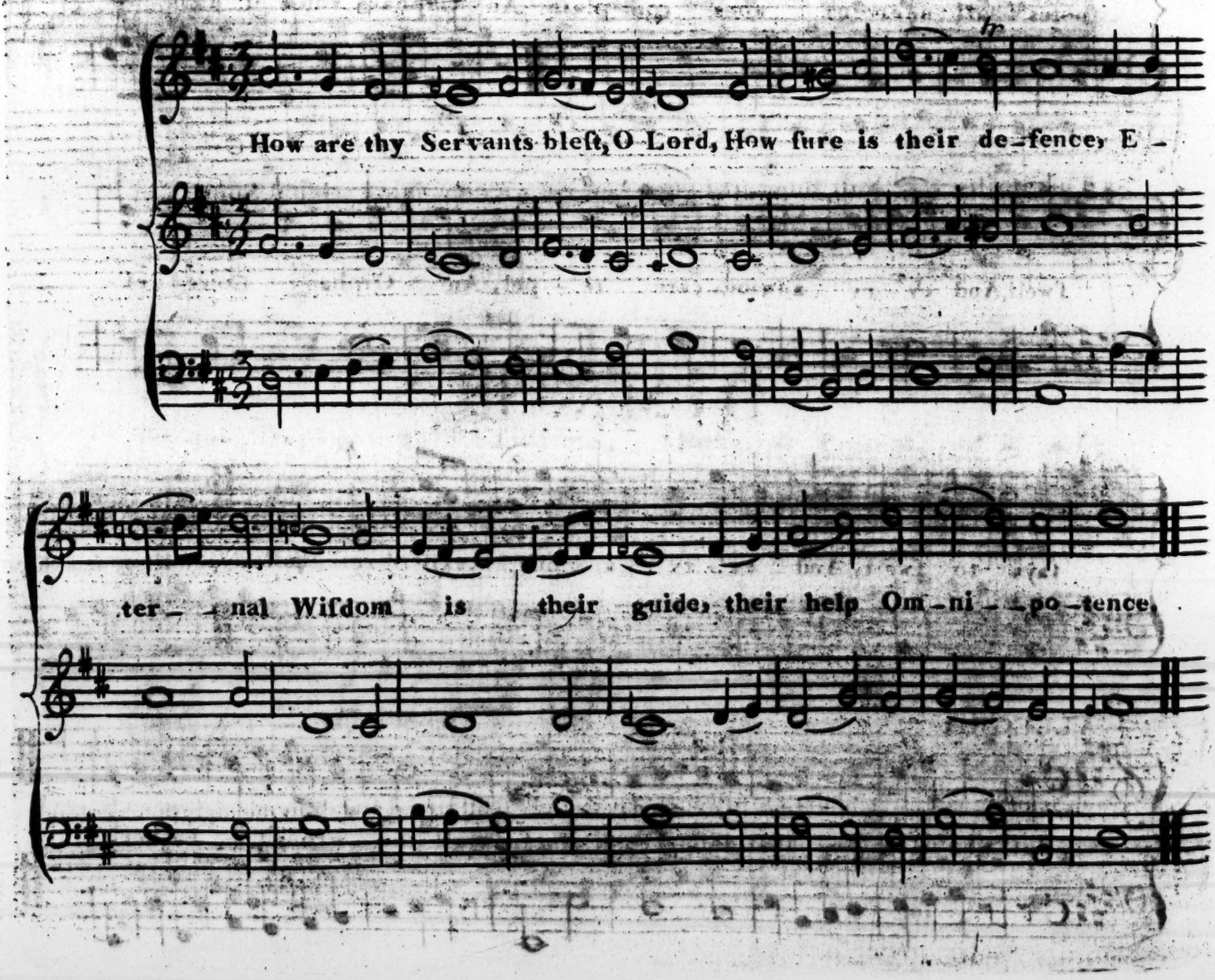
God of my Life, thy conſtant Care, With Bleſſings crowns the o'pning Year,

This guilty Life doſt thou prolong, And wake a new mine annual Song.

HYMN III.

The Lord my Paſture ſhall prepare, And feed me with a Shepherds care, His Preſence ſhall my wants ſup-

ply, And guard me with a watchfull Eye: My noon day walks he ſhall attend, And all my midnight hours defend.

HYMN IV. *On Gratitude*

HYMN V.

HYMN VI.

ANDANTE

At - - tune the Song with Joy - - ful ſtrain, Our notes ſhall.

ne'er of woes com - plain, At - tune the Song with Joy - ful ſtrain, Our.

notes ſhall ne'er of woes com-plain: An Orphans voice ef - ſays to.

ſwell, And ev' - ry anxious care - re - pel, An Orphan's voice ef - .

ſays to ſwell, And ev' - ry anxious care re - - pel.

ALLEGRO

But who is he that deigns to claim from all the wrong'd a Father's .

name to rap - - ture raiſe the pleaſing ſtrains tis God whoſe Hand the

world ſuſtains He ſmiling bends from

mer - cys throne and calls the Father - leſs his own

To noble hands he gives the truſt we feel that no - - ble hands are

juſt they to the poor his gifts diſpenſe and guard the weak with

his De - - fence.

O Father let us ſtill be thine and claim thine He - - ri - tage di -

O Father let us ſtill be thine and claim thine He - - ri - tage di -

O Father let us ſtill be thine and claim thine He - - ri - tage di -

vine ſtill bleſt while Gra - ti - - tude re - pays thy endleſs Love with end - leſs

vine ſtill bleſt while Gra - ti - - tude re - pays thy endleſs Love with end - leſs

vine ſtill bleſt while Gra - - ti - - tude re pays thy endleſs Love with end - leſs

1ſt 2d

praiſe with end - leſs praiſe ſtill praiſe

praiſe with end - leſs praiſe ſtill praiſe

praiſe with end - leſs praiſe ſtill praiſe

Hymn VII.

When riſing from the Bed of Death O'er whelm'd with Guilt and Fear I.

When riſing from the Bed of Death O'er whelm'd with Guilt and Fear I.

See my Maker face to face O how ſhall I ap-pear If yet while

See my Maker face to face O how ſhall I ap-pear if yet while

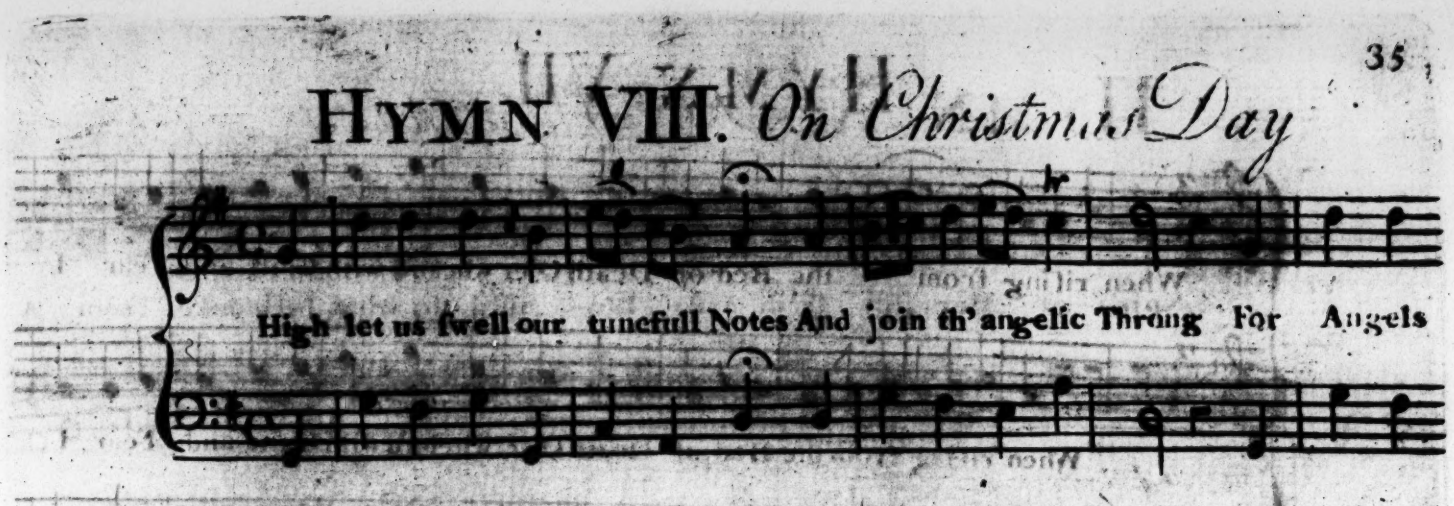
Pardon may be found and Mer - - - cy may be ſought My Heart with inward

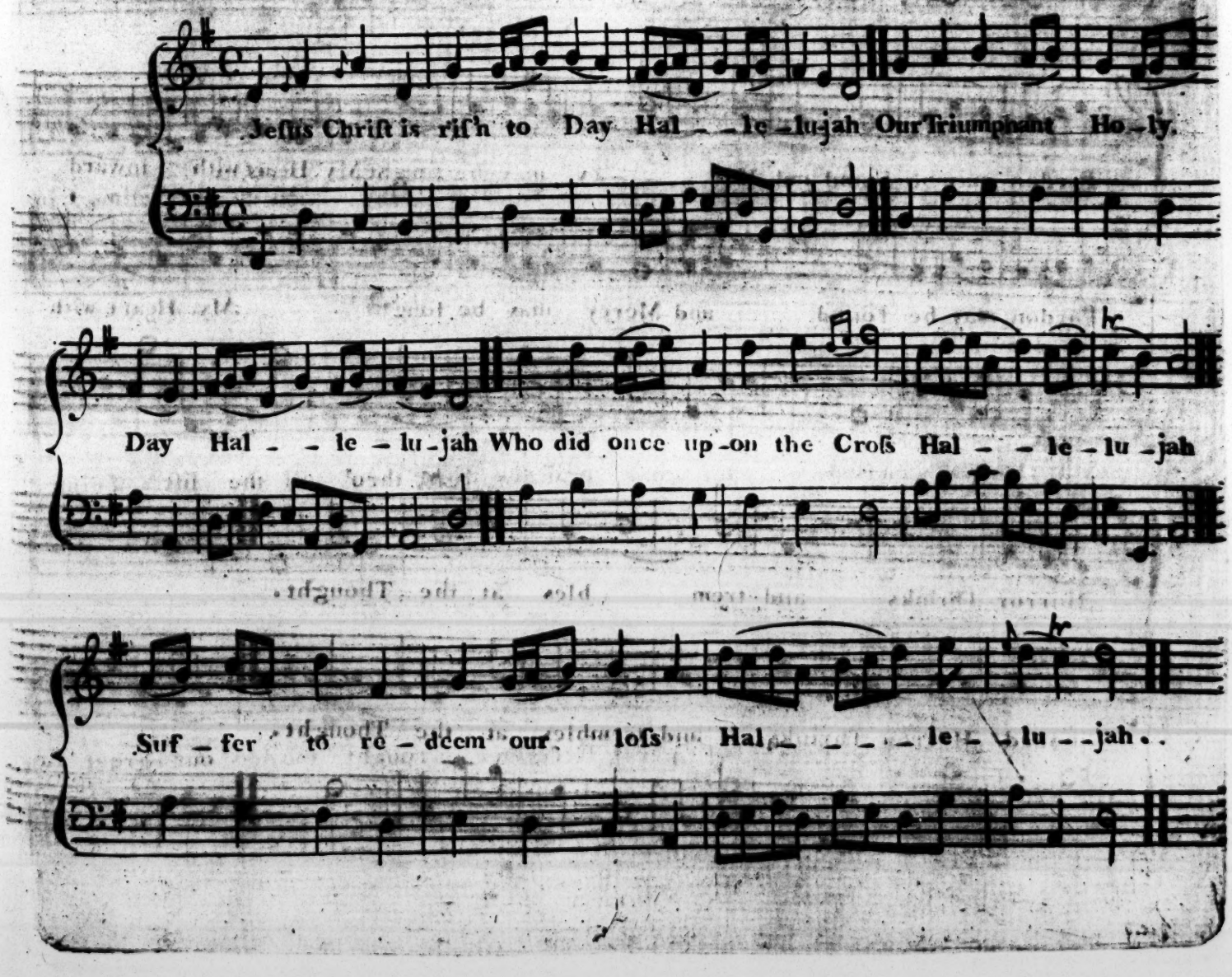
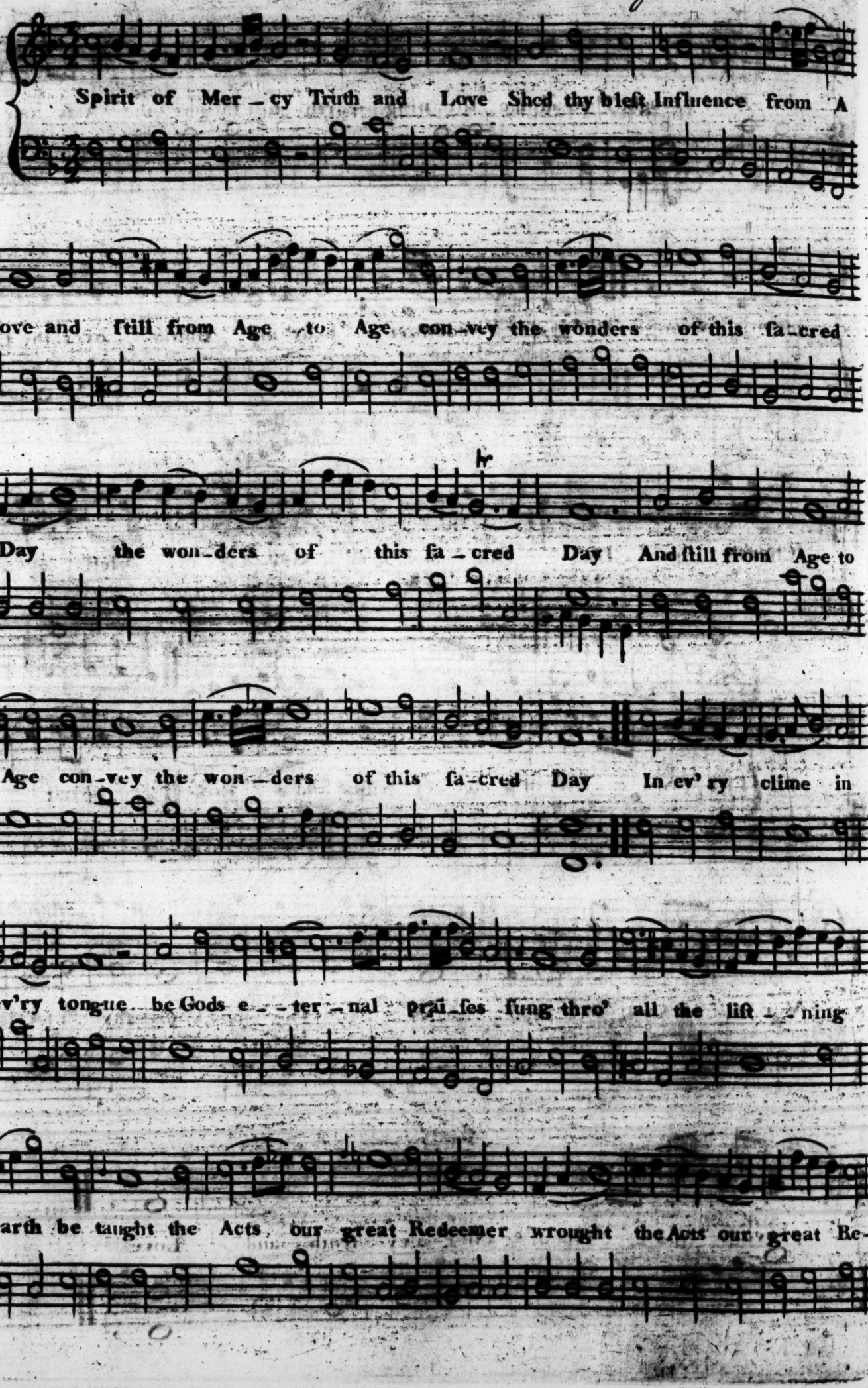
Pardon may be found and Mercy may be ſought My Heart with

Horror ſhrinks and trem bles at the Thought.

inward Horror ſhrinks and trembles at the Thought.

HYMN VIII. *On Christmas Day*



HYMN IX *For Easter*

HYMN X. *For Whitsunday*

dee-mer wrought Thro' all the liſt'ning earth be taught the Acts our great Re-

deemer wrought Unfail-ing comfort heav'nly Guide over thy favour'd

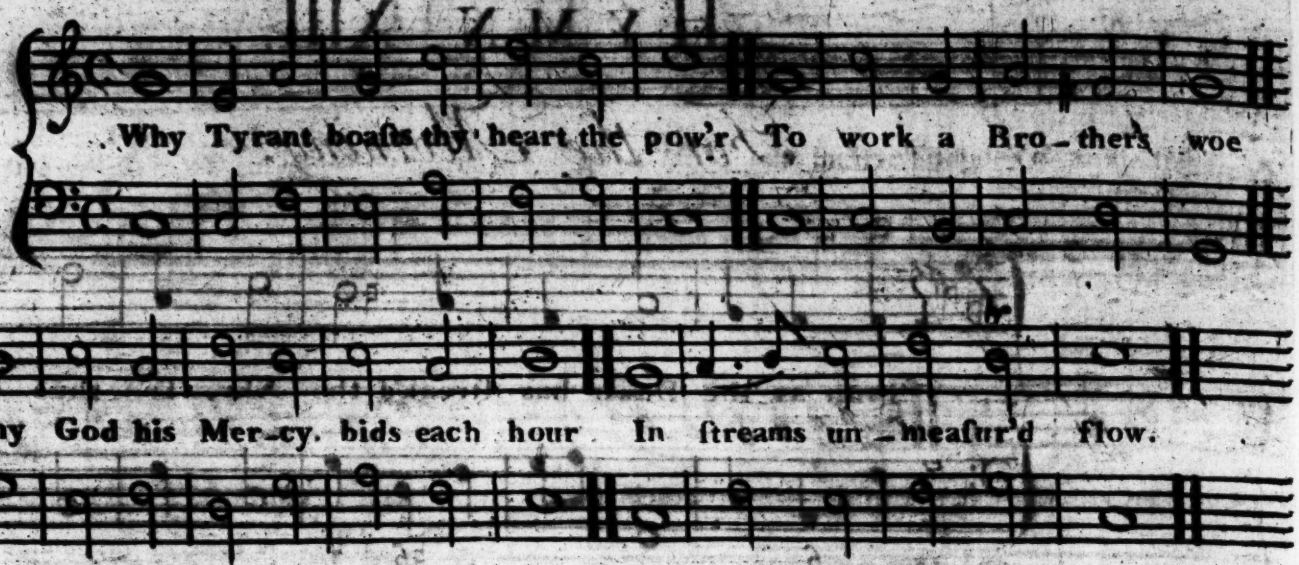
Church pre-ſide ſtill may man-kind thy bleſſ---ings.

prove Spi--rit of mer-cy truth and Love Spirit of

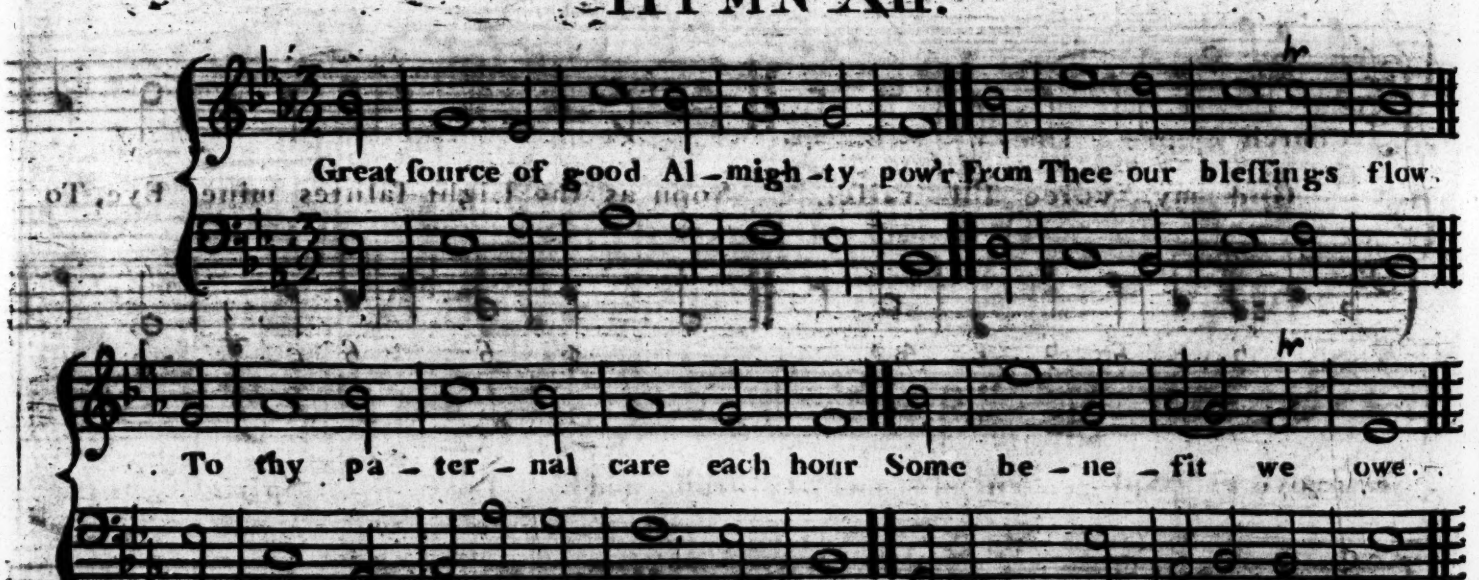
Mer-cy truth and Love Still may man kind thy bleſſings

prove Spi--rit of Mer-cy truth and Love

Hymn XI.



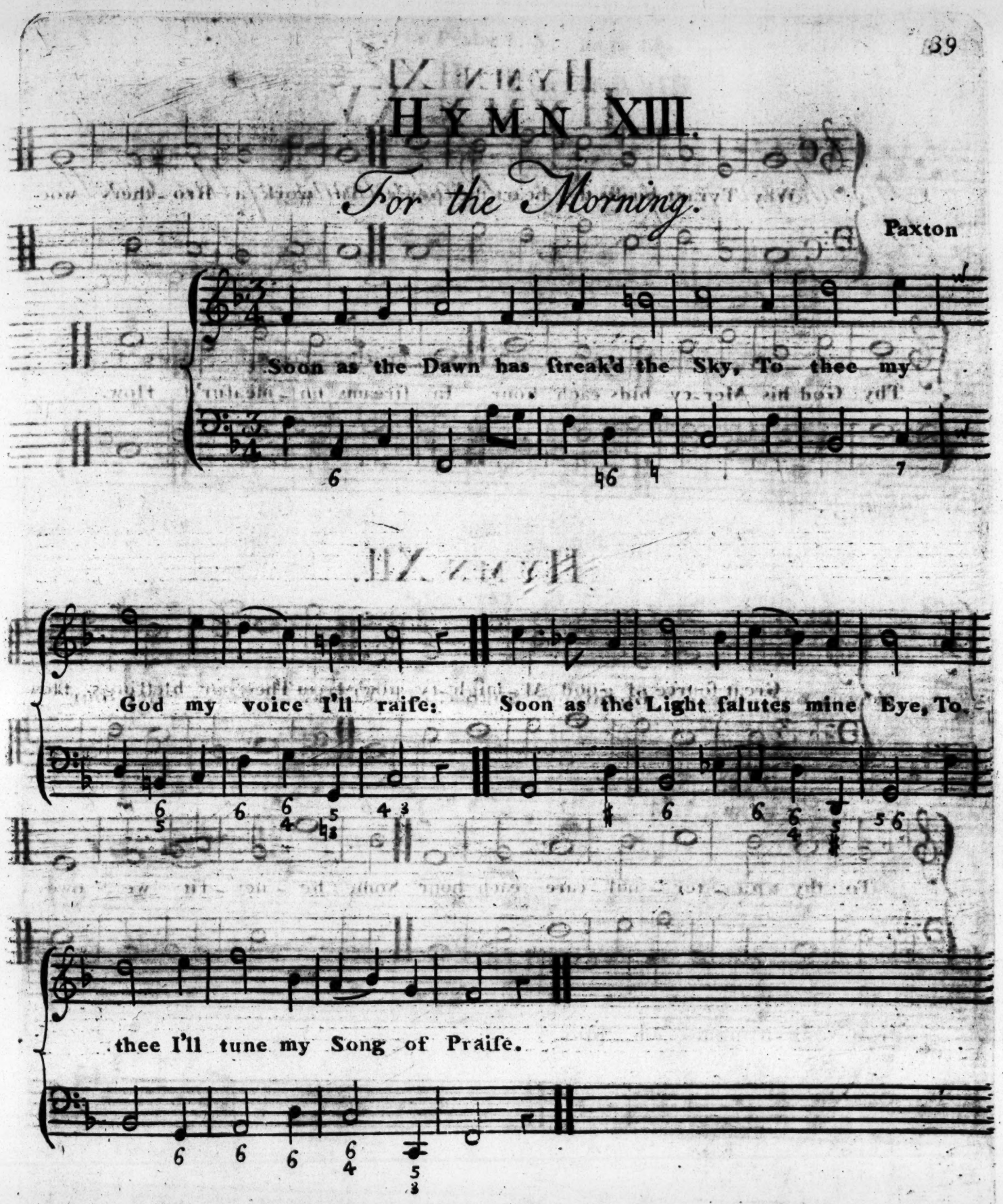
Hymn XII.



The Music for Hymn XIV may be the same as XIII.

HYMN XIII.

For the Morning.

Paxton

The Muſic for Hymn XIV may be the ſame as XIII.

HYMN XV.

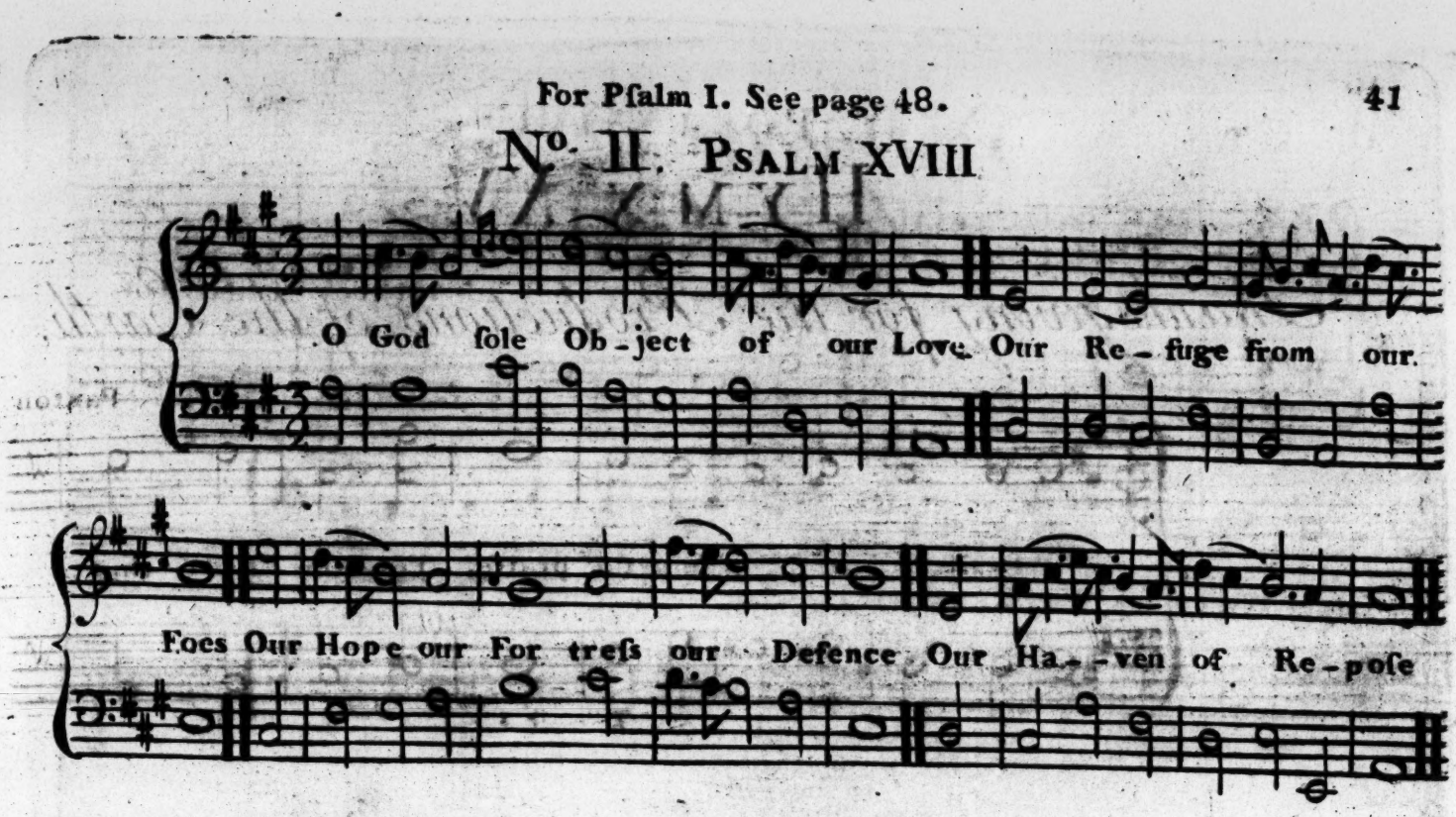
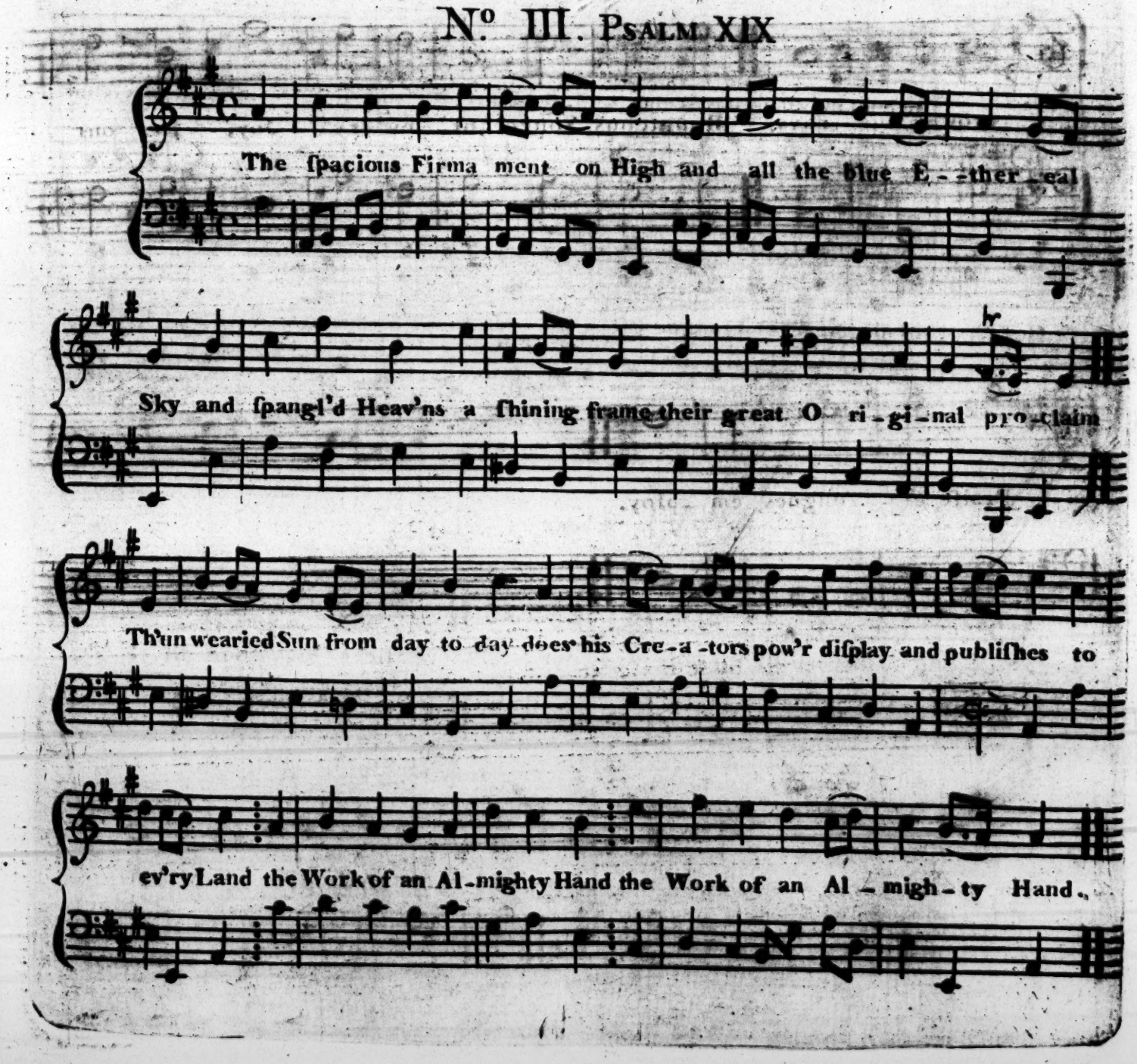
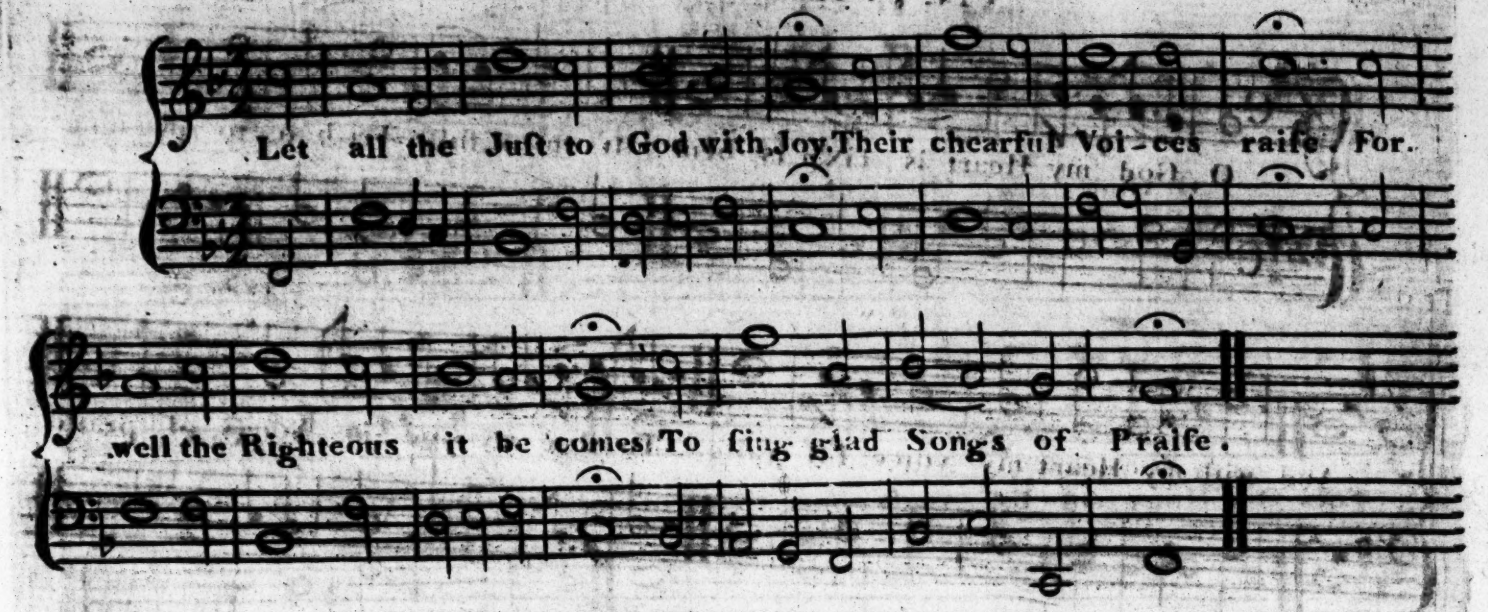
Thanksgiving for the Productions of the Earth.

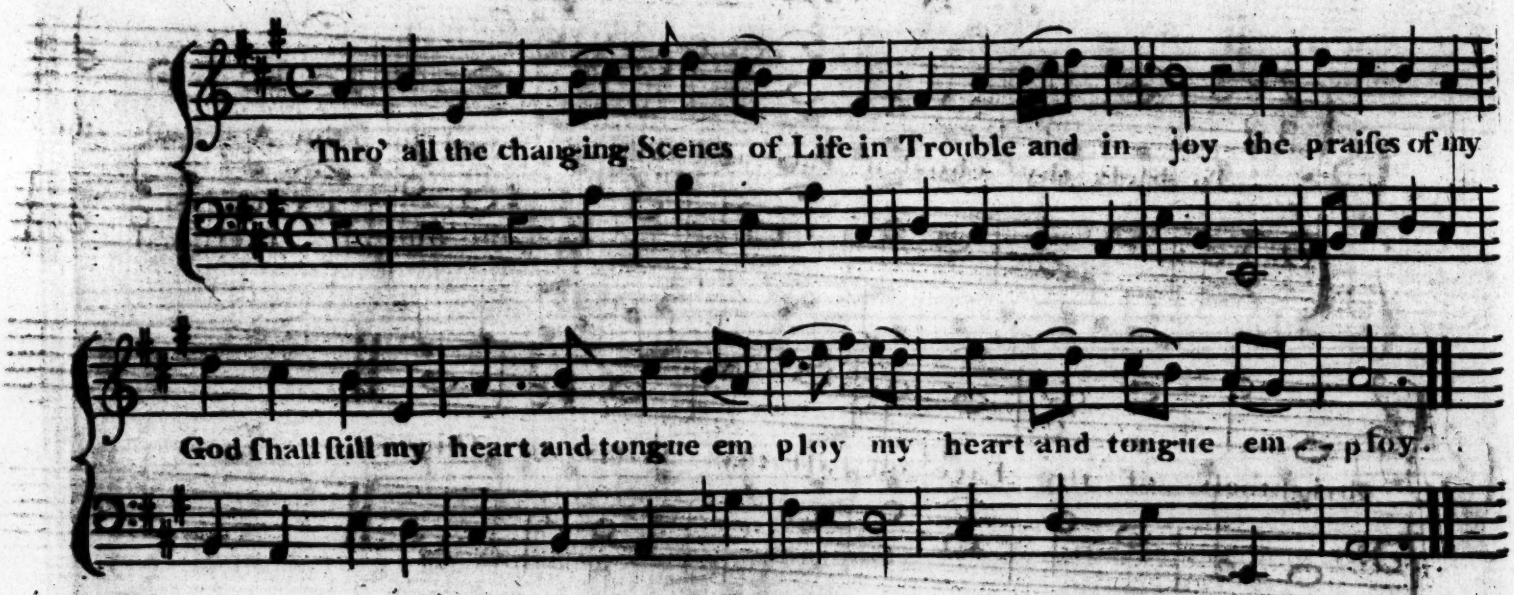
Paxton

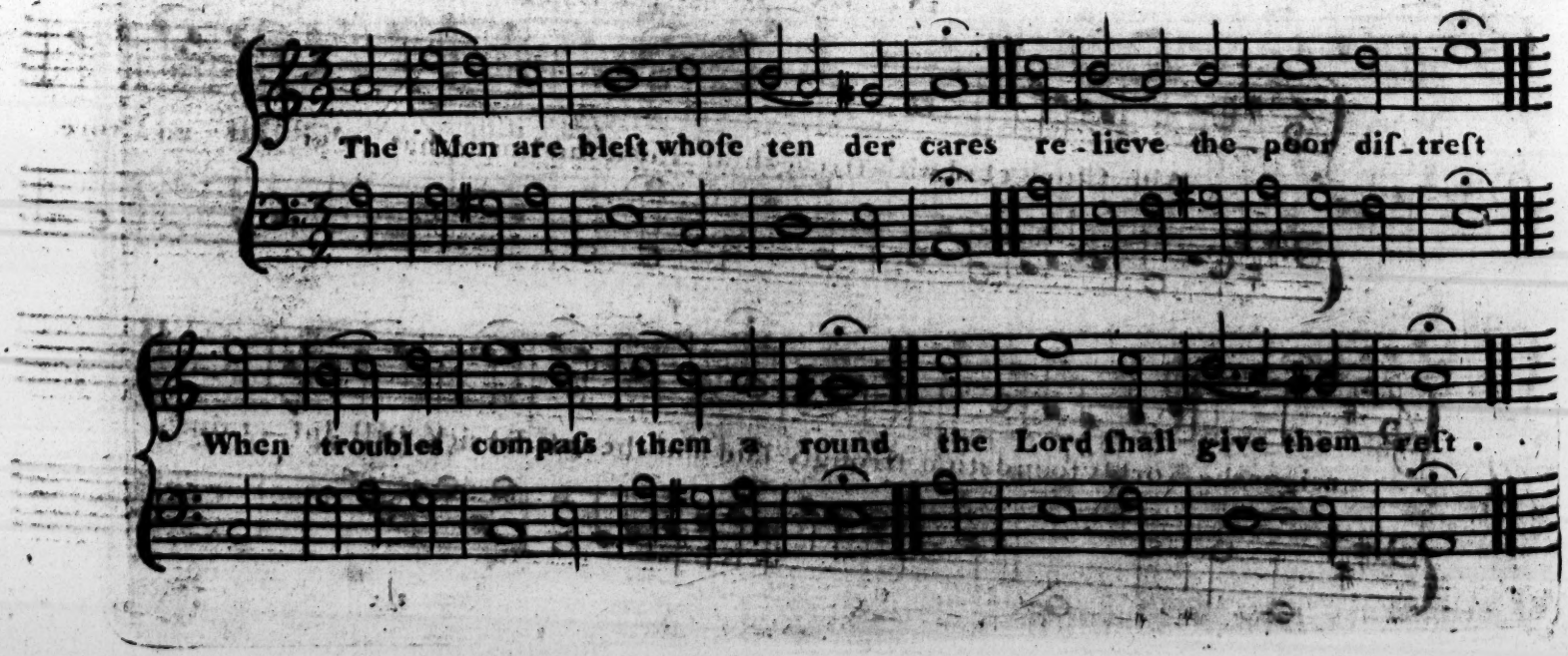
Praise to God im-mortal praise, For the Love that

crowns our days; Bountcous Source of ev'ry Joy, Let our

Praise our Tongues em-ploy.

No. II. Psalm XVIII

No. III. Psalm XIX

Nº IV. Psalm XXXIII

Nº V. Psalm XXXIV



Nº VI. Psalm XLI

N.o VII. Psalm LVII

O God my Heart is fix'd is bent It's thank full Tri-bute to pre-ſent
And with my Heart my voice I'll raiſe To thee my God in Songs of praiſe

N.o VIII. Psalm LXVII

To bleſs thy cho-ſen race in mer-cy Lord in cline And cauſe the
brightneſs of thy Face on all thy ſaints to ſhine.

N.o IX. Psalm XCIII

With Glory clad with ſtrength ar-ray'd the Lord that o'er all na-ture.
reigns the worlds foundation ſtrongly laid and the vaſt fabrick ſtill ſuſ-tains.

N.º X. Psalm XCV

O come loud An-thems let us ſing Loud thanks to our Al-
migh-ty King For we our voi-ces high ſhould raiſe When our Sal-
va-tions When our Sal--va--tion's Rock we Praiſe

N.º XI. Psalm C

With one con-ſent let all the Earth to God their chear-ful voi-ces
raiſe glad homage pay with aw-ful mirth and ſing be fore him Songs of Praiſe

N.º XII. Psalm CV

O render thanks and bleſs the Lord in-voke his ſac-red name acquant the
Nations with his deeds his match-leſs deeds pro-claim

Nº XIII. Psalm CVI

O render thanks to God Above the fountains of e - ter - nal love whose

mer - cy firm thro' A - ges paſt has ſtood and ſhall for E - ver - laſt

Nº XIV. Psalm CXXXVI

To God the mighty Lord Our Joy - ful thanks re - peat

To him the Praiſe af - ford Whoſe mer - cies are ſo great

For God doth prove our Conſtant friend His boundleſs love ſhall ne - ver end

Nº XV. Psalm CXXXIX

Thou Lord by ſtricteſt ſearch has known My riſing up and ly ing down my

ſecret thoughts are known to thee known long be fore con - ceiv'd by me

N.º XVI. Psalm CXLV

The Lord does them sup-port that fall and makes the pro-strate rise For

his kind Aid all Creatures call who timely Good sup-plies

N.º XVII. Psalm CXLVIII

Ye boundless Realms of Joy Ex - alt your Ma - kers Fame.

His praise your Song em-ploy A - bove the Star - ry Frame Your Voi - ces

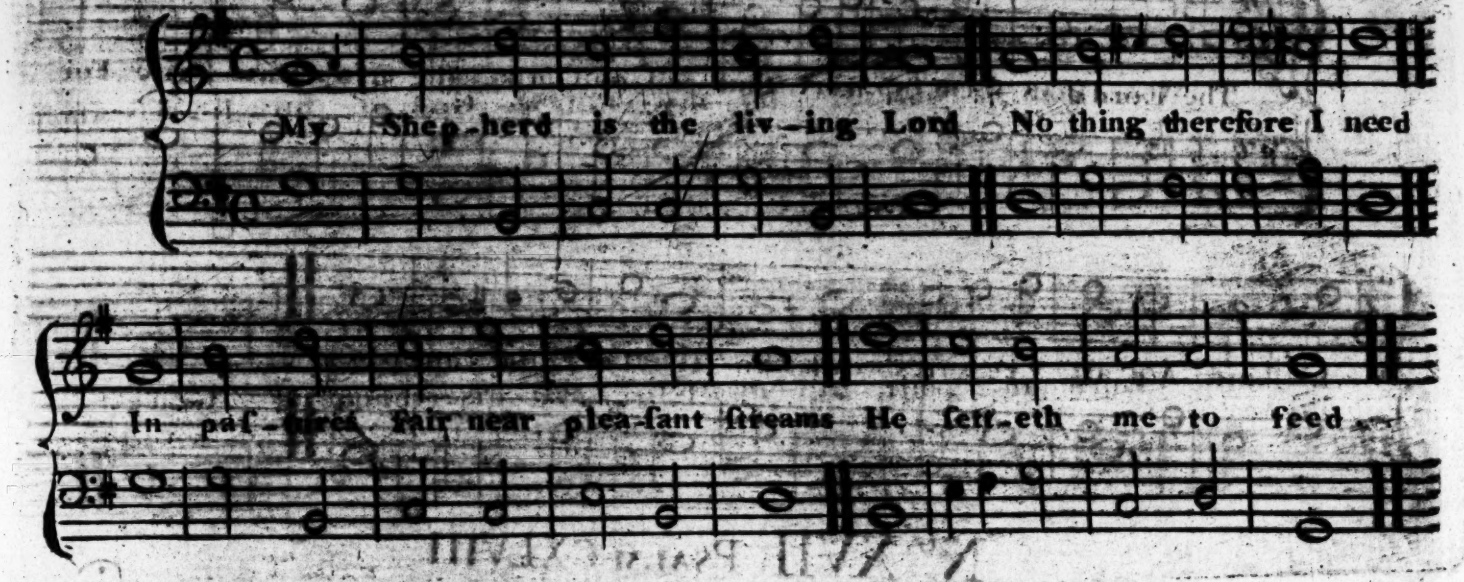
raise Ye Che - ru - bim and Se - ra phim To sing his Praise

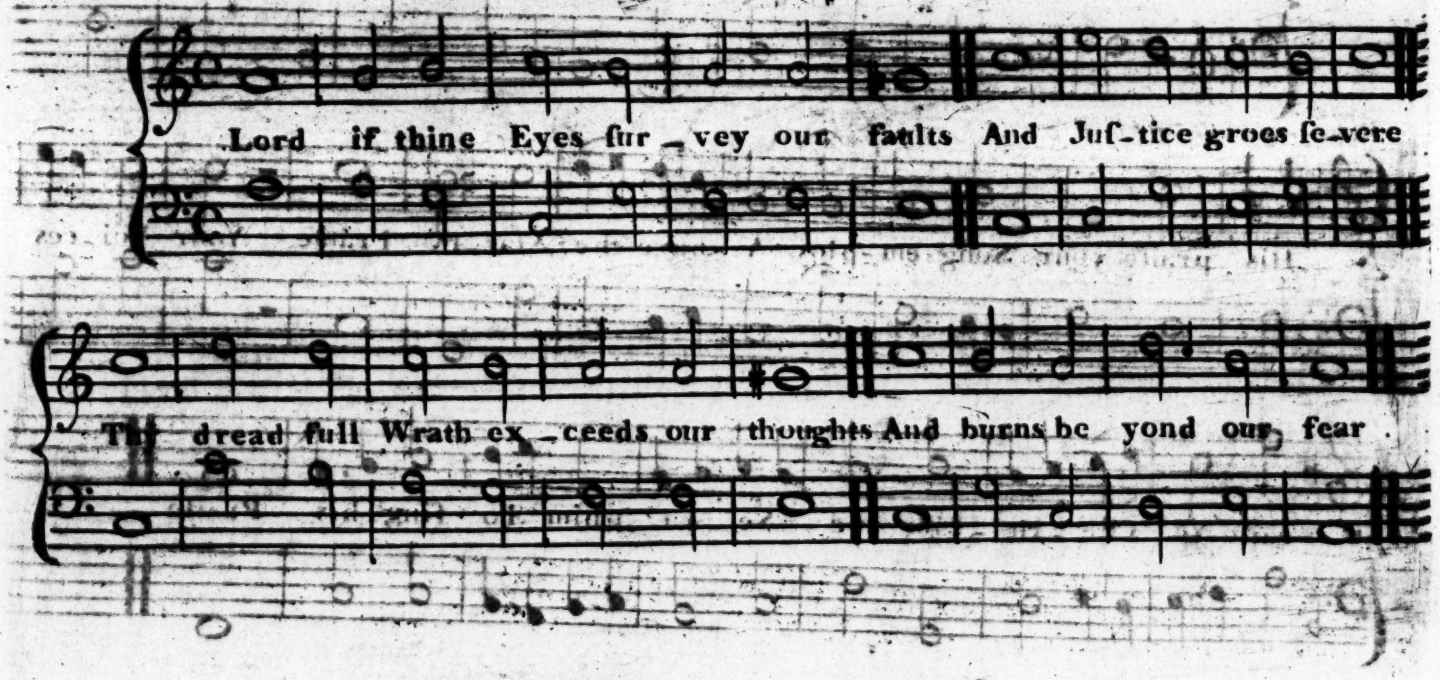
N.º XVIII. Psalm IX

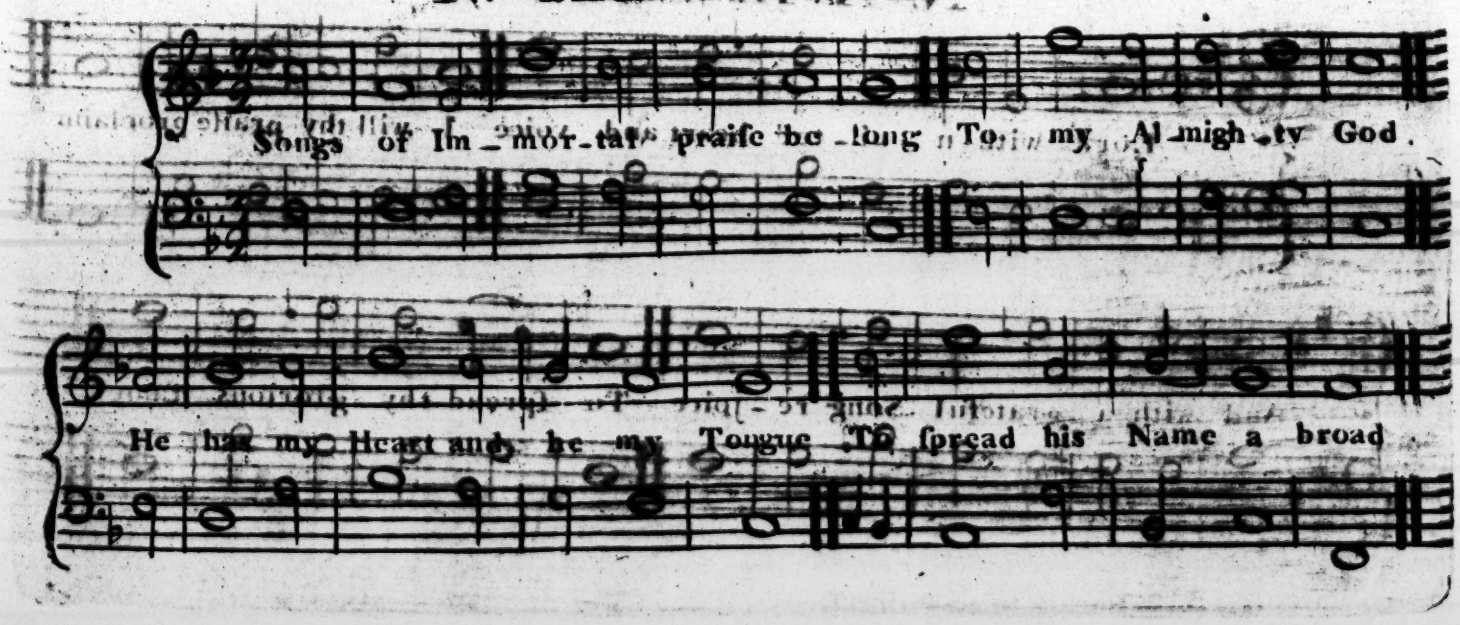
Lord with u - ni - ted heart and voice I will thy praise proclaim

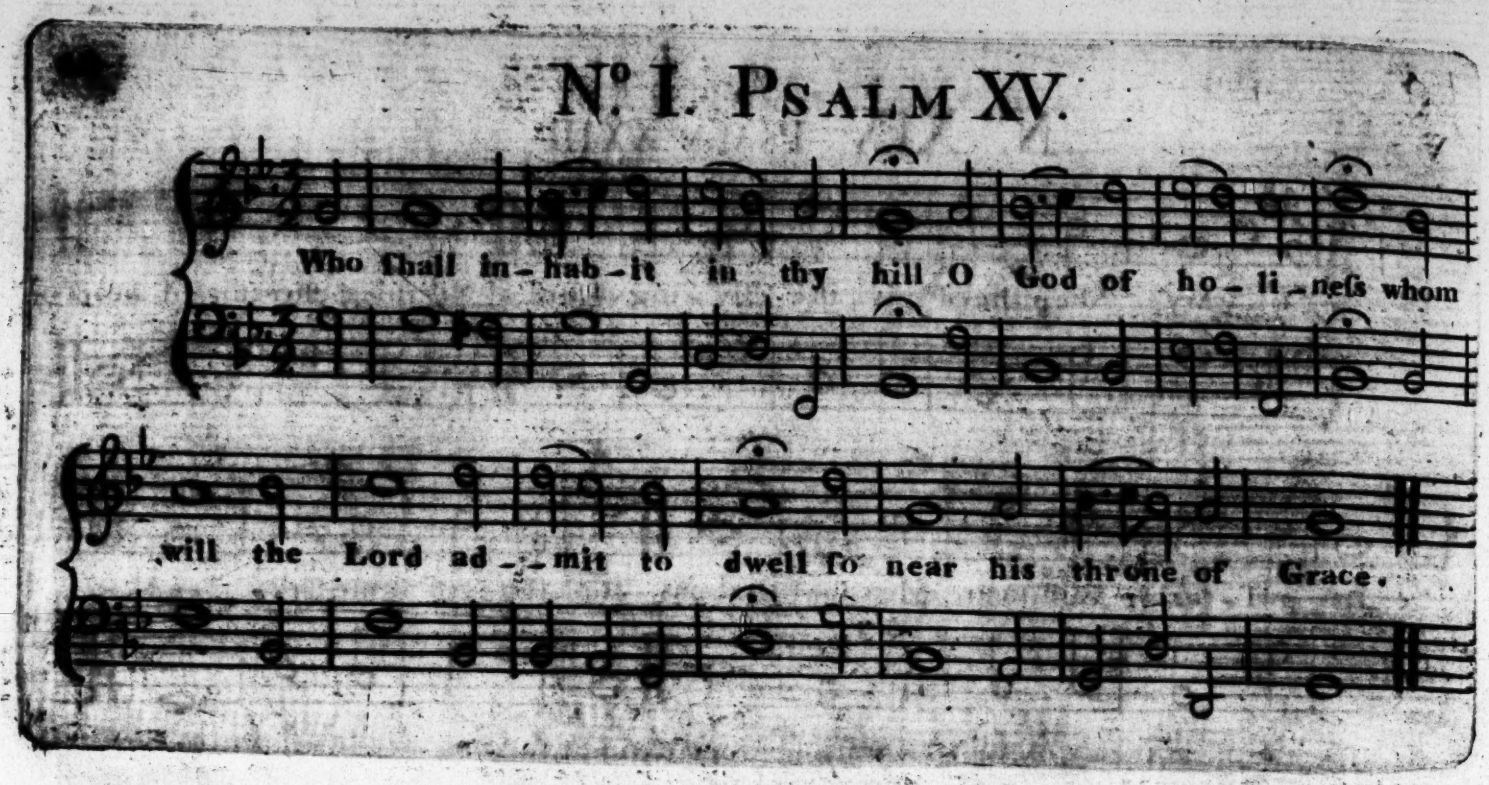
And with a grateful Song re - joice To spread thy glorious fame

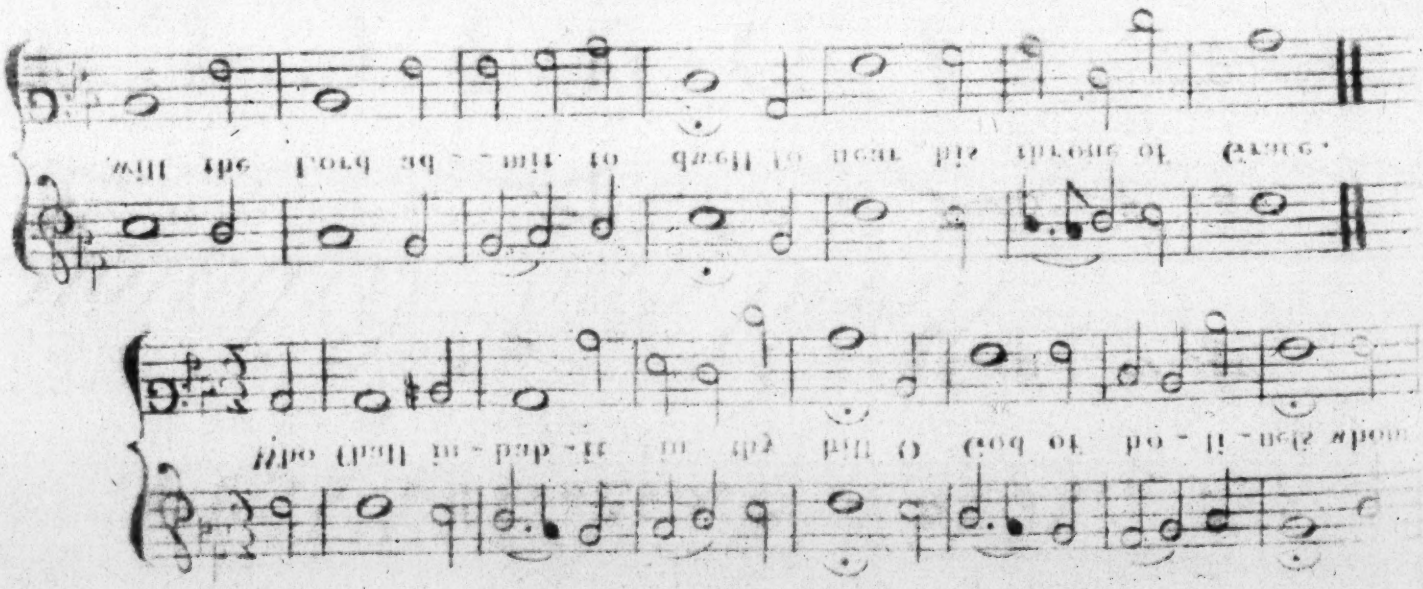
N.o XIX. Psalm XXIII



N.o XX. Psalm XC.

N.o XXI. Psalm CXV.



N.º I. Psalm XV.

Who shall in-hab-it in thy hill O God of ho-li-ness whom
will the Lord ad-mit to dwell so near his throne of Grace.

No. 1. PSALM XX.

May the Lord be mind-ful of thy gifts and ac-cept thy sac-ri-fice.
May the Lord grant thy de-sire and ful-fil all thy coun-sels.

PRUDENTIAL

Moral and Religious

ADVICE,

given to the respective Scholars

in the proposed

Naval free-Schools

in the several Counties

for their

STUDY and INSTRUCTION

at all proper times.

BRITISH MUSEUM

PREFACE

TO

MORAL INSTRUCTIONS.

THE baſis of this compoſition is the "Sea-Lad's truſty Companion;" the "Seaman's Chriſtian Friend," and other tracts (*a*), which, in the courſe of twenty-ſeven years, I have digeſted, for the uſe of the landmen volunteers, and diſtreſt boys, fitted out for the *ſea ſervice* by the *Marine Society*. This generous and uſeful corporation hath equipped, of men and boys, during the two laſt wars, above twenty-ſix thouſand (*b*).

It is not to be preſumed, that every one of theſe could *read*, or that they were all religiouſly diſpoſed: but it doth not follow, that books, recommending a moral and religious behaviour, have no force on the minds of theſe claſſes of the people. They are neceſſarily aiding and aſſiſting, in promoting principles of ſteady bravery, ariſing from a ſenſe of duty.

Whatever may be vulgarly imagined, ſo long as *religion* has any ſhare in the government of mankind, it muſt operate ſecretly, if not openly; and help to keep the moſt careleſs in mind, that there is an account to be given *hereafter*, of what is done *here*.

Thoſe who compoſe the great majority, in the military line, are generally thought to be inattentive to religion, their thoughts being diſſipated by their acting in a crowd; but this opinion, at the ſame time, criminates them whom Providence has appointed to guide, and ſee that God hath his worſhip, and man his due. The force of *diſcipline*, duly conſidered, is more than an overmatch for the power of *diſſipation*, created by numbers acting together; and the conſideration of the awfulneſs of battle, might be rendered a counterpoiſe to thoughtleſs tempers, where theſe are found in navies and armies.

The ſacred cauſe of *Religion* can never be abandoned; nor ought it to be imagined, that any contribution thrown into her treaſury, with judgment and zeal, can totally fail of its object. Some good will ariſe from it, towards the eternal welfare of mankind, and the temporal proſperity of a nation.

This little tract, now arranged and adapted to the uſe of the *County Naval free Scholars*, with the liberal and politic, the humane and religious, may prove an inducement to protect the deſign. It is a ſyſtem of ethics and divinity ſufficient for the ſtudy and inſtruction of the ſcholars. So far as it makes an impreſſion on them, the force will reverberate on others, and prove inſtrumental to their correction. The immoralities which ſo generally abound amongſt us, require every check which reaſon and experience can ſuggeſt.

(*a*) I have alſo written tracts of a ſimilar nature for ſoldiers, particularly the "Soldier's faithful Friend."

(*b*) 14,611 men, and 12,049 boys.

Religion ought in all reaſon to be conſidered as a part of the inſtitution of theſe ſchools, as it ought to be of all other ſeminaries. Induſtry has a natural tendency to ſupport a ſenſe of religion; and when it is further aided by *diſcipline*, experience proves that piety will flouriſh. Upon this baſis we ought to erect our hopes of diffuſing a ſpirit of true œconomy, without which there is no foundation on which national felicity can be built.

Diſcipline hath wonderful powers; but it hath been ſo wonderfully neglected, in almoſt every part of life, its object has been overlooked: our police is not adequate to our evil propenſities.

If the youth, now earneſtly recommended in theſe pages to our paternal care, are bred up with a real ſenſe of religion, they will be a kind of *new* generation, diſtinguiſhing good and evil, and they will ſhudder at the thought of violating the laws of their country by any turbulent or unruly humour.

That religion is calculated to render men brave on principle, is as obvious as that it excites a ſenſe of honour, and a diſdain of the thought of diſhoneſty. Religion, ſhining forth in ſuch tranſplendent glory, and diffuſing ſuch balmy ſweets of peace and plenty through a land, can alone produce ſuch glorious *temporal* and *eternal* advantages.

By digeſting this tract in a *ſententious* manner, the deſign is brought down the nearer to the ſtandard of the comprehenſion of a boy; while the dignity of the various matter, and heads of inſtruction, is preſerved. A more voluminous book, written in a regular train of reaſoning and deduction, could not have made the ſame impreſſion. Vulgar language could not have conveyed more inſtruction to the unlettered; but it would have diſguſted the reader in higher life, whoſe countenance is neceſſary to the exiſtence of the deſign. I wiſh to ſee my fellow-ſubjects enter into the whole ſcope of this enterprize, and how far it may operate in producing the eſſential ſervice propoſed to our country.

If it ſhall appear to the young ſcholar, that the book is calculated for him, that is, for his proper uſe and inſtruction, it will appear as an honour which he could hardly expect, and it will invite his attention the more powerfully (*a*).

The abridgment of the ſacred writings, mentioned in theſe pages, was digeſted by the Rev. Mr. *Sellon*, originally at my inſtance, and it is univerſally approved (*b*). The narrative attracts the attention of the infant mind, and is more proper for the ſtudy of ſuch ſcholars, than the Scriptures themſelves, at leaſt for the younger part of them, or ſuch as are very unlettered.

To exact the reading of what is incomprehenſible to a boy, is to ſeek the means of diſguſting him. Of this the moſt part of our ſchools give indubitable evidence. Thoſe who neglect the teaching any thing relating to religion, and thoſe who take abſurd methods to inculcate it, ſtand nearly on the ſame ground. In the mean while, the charge given by parents to the maſters of ſchools rarely comprehends religion as the *primary object*, ſo that unhappily the

(*a*) It is meant that the tract ſhould be printed in 12mo. ſeparated for the uſe of the ſcholars.

(*b*) It has a reputation in many ſchools, where the maſters and miſtreſſes ſhew attention to religion.

law of life, as contained in the Scriptures, is not conſidered with half the zeal and attention, as the mode of living, which cheriſhes folly, and feeds ambition 'till they create a moral inſanity.

Whatever may be the conduct of many of us, who move in a ſphere above the vulgar, we ſhould conſider the beatitude declared by the Saviour of the world, that the poor had the goſpel preached unto them; and be guarded not to intrude that goſpel in a diſguſting manner. By good management we might render them anxious to know what the ſacred writings contain, that from this ſacred ſource they may draw that living ſtream which nouriſhes the ſoul. To teach *boys*, what they are to do when they come to be *men*, is the foundation of all education, and the true fountain of national felicity. But to intrude what they do not comprehend; what is unpleaſant becauſe intruded, and at beſt uſeleſs, as not being attended to, betrays a weakneſs which we can hardly find a name for.

This opinion does by no means preclude the reading ſuch chapters in the New Teſtament, as are eaſily underſtood; and which ought to be ſo introduced as to afford the higheſt ſatisfaction, and conſequently be deeply imprinted on the mind. Attention to ſuch chapters is an article which ſhould be conſidered of the higheſt moment in the education of theſe ſcholars.

If the *hiſtorical* and *inſtructive* parts of the New Teſtament are diſtinguiſhed and explained with a moderate portion of common ſenſe, this method will operate on the infant mind, with an advantage that will do honour to human nature in the perſons of thoſe who order, and thoſe who execute this part of the religious œconomy.

The great truths of chriſtianity may thus be introduced in the moſt brilliant view, and create ſuch triumphs of the mind, ſuch joyful expectations, with regard to a life to come, as will animate every purſuit, and afford the mind a pleaſing gratification in every object.

In this inſtance much is overlooked in the general ſyſtem of education, giving a deep wound to our country. The preſervation of the ſcholar, whoſe cauſe we now eſpouſe, is an object which the Great Parent of mankind will behold with pleaſure.

Much will depend on the acting officer who is choſen to be at the head of the ſchool, that he be really an honeſt man. Were his principles to go no higher than what is comprehended under the word *honour*, that is, to be vigilant and attentive to what he undertakes to execute, his example would influence the other officers, and we might hope for a large portion of good, and a conſiderable ſervice to our country.

The petty officer under the captain ſhould be inſtructed to conſider the difference between a boy, whoſe mind is but little hurt or corrupted, and with care may be bent the right way, and the turn of men in ſhips of war, whom he has been accuſtomed to ſuperintend.

If the regulations of the ſchool are well digeſted, the execution of them will be the only object to attend to; and it may be hoped that there are many perſons,

in time of peace, honeſt and brave, who will execute what they undertake, convinced as they muſt be, that reaſon, honour, religion, with a ſenſe of public good, in their profeſſional line, are all deeply concerned.

There is a vaſt difference between the extremes of fanaticiſm and ſuch a luke-warm ſenſe of religion as makes little or no impreſſion. The beſt things in nature are ſubject to abuſe; and we muſt not wonder, when we find freedom and toleration acting againſt true zeal and fidelity in the great concerns of *religion*. If we add the pride which grows out of proſperity, we may ſurvey the effect with equal ſorrow and compaſſion, and embrace an opportunity in which policy and religion unite; and ſhew the world, *whoſe we are*, by our attention to the riſing generation: and the more, as this deſign will have a great mixture of generoſity and freedom, perhaps not entirely optional with regard to thoſe who contribute, but in our preſent circumſtances a deed of high importance to ourſelves and poſterity.

With reſpect to the moral and religious part, if it is ſaid, that the obſervance of ſuch advice will render our young ſeamen and ploughmen *philoſophers*: the anſwer is, while we *teach*, we *learn*, and every one is a *philoſopher* or a *fool*: he loves wiſdom, or he loves folly. We mean to cheriſh the *reaſon* and *faith* of theſe young ſcholars as we ought, and to endeavour to make them *chriſtians*.

The times are not pregnant with danger from abſtract reaſoning on the things of eternity: the danger lies in diſſoluteneſs and want of conſideration of the evils which threaten us. The tempers and habits of men, with the impreſſions of religion which they firſt receive, for the moſt part form their characters and manners through life. What the general ſtate of our ſchools is, at this time, whether it regards the *poor* or the *rich*, is a melancholy conſideration. We have been ſo much overwhelmed by puerile cuſtoms and voluptuous gratifications, it will require no little time, nor trifling effort, to reſtore the current of our true policy to its proper channel, to fertilize the fields of moral rectitude, and render us, what we were once eſteemed, a *nation of philoſophers*; and whilſt we remain unſhackled by any bond of political ſuperſtitious thraldom, we may claim ſome title to this appellation.

We have here preſented before us two claſſes of ſcholars, thoſe who may be *common ſeamen*, and the *artiſts* pupils. Of the laſt there is only ſix to one hundred. As to the moral and religious inſtruction, it may ſuit them both equally, though with regard to labour in the field, their circumſtances vary. The young artiſts will require an attentive eye, that their hours be well filled up, and from their ſituation, being detached from the dangers of a city life, they may attend the more to their ſtudy, as well as their morals. They may look round and ſee the dreary waſte, as an emblem of an uncultivated mind, or the diſtant ocean, as the element they are to explore; and, collected within their incloſure, rejoice in this ſcene of happy induſtry, and the fruitful fields which the hands of the *free ſcholars* have brought into culture.

In the mean while, the benevolent directors will ſee the force of ſalutary diſcipline, and exerciſe their finer feelings of humanity in the care of ſo many youths of both diſtinctions; the diſcipline being equally ſtrict, and both

taught at the ſame time to avoid the follies and ſins which diſgrace human nature. They will then learn in what inſtances the character of a chriſtian nation may be ſullied, the foundations of political intereſt deſtroyed, and the glory of a country eclipſed.

Thus we might alſo hope to ſee, in a peace of fifteen years, reckoning each artiſt to be *thirty* months under the care of the ſchool, 1800 youths prepared for petty officers, in addition to 30,000 young men of the ſame ſtanding educated as common ſeamen; both wanting in the actual *ſea-practice*, but wiſhing to apply the theory learnt under a naval profeſſional officer, having hearts replete with the love of honour, and valuing life only as it may be devoted to the ſervice of their country.

The moſt prejudiced villager, ſeeing how diſcipline may be employed, for the eternal as well as the temporal welfare of a poor boy, in common with the ſon of a gentleman, each in his reſpective province, he will diſcover good reaſon to alter his mind; and to covet an education for his ſon ſo pregnant with advantages by ſea or land. This will diffuſe a love of our country, never more neceſſary than at this time, among every rank of people, and give us a character among the nations.

J. H.

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GENERAL

ADVICE TO THE SCHOLARS

OF THE COUNTY NAVAL FREE SCHOOLS,

PROPOSED

TO BE GIVEN THEM ON OCCASION OF THEIR ADMISSION, AND FOR THEIR STUDY AT ALL PROPER TIMES.

The beneficial Design of the Schools.

MY GOOD LAD,

YOU are admitted into this ſchool, and by the providence of God, and your own induſtry, may be *made a man!*

It having pleaſed the Almighty, to afford you ſo friendly a ſhelter under this roof, it belongs to you to take all the advantage of it you can. By his good providence we all live and enjoy the *ſweets* of life; and for his gracious purpoſes, taſte of its *bitters*.

You have now an opportunity of learning to be *a man*, in the beſt ſenſe of the word. The motto of our ſchool is, "*Diligence and gratitude make the man.*"

The bond of all true friendſhip; the tie of all true charity; and the means of all right underſtanding, depends on diligence and gratitude, with reſpect to God and man.

You have been admitted into this ſchool as a volunteer, begging the favour, and the honour of being received. See, then, that you acquit yourſelf as true and ſincere: adhere to your duty, and you may be aſſured that all will go well with you.

If any boy is found in the ſchool who is lazy, beggarly, and worthleſs, he is unworthy of any place here. Your benefactors ſuppoſe that you will act ſuch a part, as to deſerve their kindneſs, otherwiſe to let you ſeek your bread where you can find it.

You are to give proof of your good mind, and manly diſpoſition, by doing as you are bid; exerciſing your own underſtanding whenever it is neceſſary, that you may do what is required, with care. Any ſcholar who does not obey, had better, at once, go about his buſineſs, and not do harm to good boys, either by bad example to them, or cheating himſelf. If he runs the hazard of ſwinging at Tyburn, inſtead of cultivating this earth, and eating the fruits of his own labour; how is he to fight his country's battles like a brave man? If you ſhew a bad example, you will act like an enemy to honeſt boys, and will be treated as you deſerve.

Every good boy will be faithful: this is but acting an honeſt part, which all men are bound to do while they live in the world. If you mean to avoid puniſhment in this world, and to look forward, that when you die you may not fall into everlaſting deſtruction, *be honeſt!* If you act a fair and manly part, all things will wear the face of ſatisfaction. Do your duty, and you will ſee the graſs, and corn, and vegetables, grow as if they were ſmiling on you with kindneſs. The birds will ſing to you, as the trees, perhaps of your own planting, are growing to their proper ſtrength, and while you are advancing to manhood you will encreaſe in knowledge.

Bad Acquaintance the Spring of great Miſery.

IF you ſhould happen to be acquainted with a man or boy who is given to *thieving*, you muſt ſpeak out, and act an honeſt part: and as to yourſelf, fly from *him*, as from the *devil* himſelf, who goes about ſeeking whom he can devour; or depend on it, ſuch man or boy will devour you. If you do not forſake him, God will forſake you, and give you up to your own heart.

If ſuch a perſon can be brought to repentance and amendment, it is a work which our religion requires us to perform; and a taſk of the moſt glorious kind: but it is too hard a one for you to perform. You muſt acquaint your *captain*.

Honour of the School.

EVERY ſcholar muſt be attentive to the *honour* of the ſchool. If we do not maintain our reputation, we ſhall ſink into contempt; conſequently it becomes a common cauſe, that every ſcholar ſhall ſee that his companions act a fair and honourable part.

Without Honeſty no Scholar can remain in the School.

IN all things be *faithful*, and ſerve God with a willing mind: this is the way to have a clear conſcience, and to ſucceed, and conquer, not our temporal enemies only, but the devil and all his works.

The *captain*, *boatſwain*, *ſteward*, and midſhipmen *(a)*, are under the ſtricteſt charge to be watchful of your moral, and honeſt conduct, that you may go into the world with ſuch reputation as to obtain a preference; and not that we ſhould go a begging. "*Pray take this boy.*" Act as you ought, and the language will be, "*Pray* "*give me one of your boys, I hear them ſpoken* "*of with great honour!*"

Diſcipline the Spirit of all good Inſtitutions.

YOU are now to learn what is meant by *diſcipline*, which is one of the beſt things in the world, whether by ſea or land. It is the ſoul of war, and the very heart and comfort of *peace*. Good order and regularity is the higheſt merit: where good diſcipline is kept, all things go well; it is the glory of commanders; and eſſential to the happineſs of a ſhip's crew. Only ſuch officers as maintain good order and diſcipline are truly beloved and honoured.

The fore-maſt-man is made of the ſame ſtuff as his officer; and his reaſon dictates to him as clearly, that from the moment *diſcipline* ceaſes, *confuſion* takes place; and he is as ſubject to ſuffer from confuſion, or the want of a *true command*, as his officer: for, indeed, how can the *duties of obedience*, *humanity*, or *religion*, be exerciſed without order?

Now, my good lad, you who will ſoon underſtand this as well as I do, will not need entreaty, much leſs ſeverity, to be kept quiet. If you attempt to turn the houſe out of window, the *captain* of the ſchool has orders to turn you out of doors; and what ſort of figure will you make on the other ſide the ditch, ſhut out of this little paradiſe, as it ſoon will be? If you are a fool, and without common ſenſe, you are not fit for this ſchool.

Courage is a Qualification which no Man at Sea can do without.

ALL men learn to be courageous by habit and practice; but ſome are by conſtitution more dauntleſs than others. A man who ſerves in a Britiſh ſhip of war, ſhould have a heart not to be conquered.

It is neceſſary to be courageous, to preſerve what is underſtood by *preſence of mind*. It is ſaid of ſeamen in the Britiſh navy,

"Let them be rous'd, loud ſtorms ſhall make reply,
"And thunder echo to the trembling ſky."

In a word, to ſpeak of courage to a ſailor ſerving in the Britiſh navy, is in effect as familiar as talking of eating and drinking. But remember, my lad, we ſhould all endeavour to be as heroic in virtue, and the principle of acting right, as we are courageous in battle, and ſteady in all conditions. Though we cannot command events, true fortitude being founded on virtue, does not ſuffer the mind to be dejected with any evil.

It belongs to the officer to ſhew conduct, in his command, as to the ſeaman to execute with valour. "He that loſeth wealth," ſay the Spaniards, "loſeth much: he that "loſeth his friend, loſeth more; but he "that loſeth his ſpirit, loſeth all;" and ſo it is with courage. The more firm and virtuous a man is, he ought, in all reaſon, to be the more brave and joyful: even in

(*a*) Midſhipmen. I conſider the ſix ſcholars who the captain may be allowed to take, to teach them navigation, may be ranked, in the ſchool, as midſhipmen. This may give them ſome weight in their own eſteem, and help them in the *duty* of preſerving diſcipline.

in death he will be joyful; for virtuous men always find a ſupport in their own breaſt: as they mean well, God is their friend, and they are a match for all the powers of darkneſs.

Choice of Boys admitted into the School, with regard to Health and Strength.

FOR the ſame reaſon that the directors intend to employ their humanity in the ſervice of their country, they aſpire at being inſtrumental in breeding up a hardy race, diſtinguiſhed in their perſons, as well as their ingenuity and good minds.

You may obſerve that the boys admitted into this ſchool are of a firm, good make, and of ſufficient ſtature for their years, promiſing to make ſtrong as well as active men, when they ſhall be grown to manhood. Such kind of men are neceſſary for the management of cannon. Every gun has its gang and its captain. Boys of a weaker make ſhould follow ſuch other buſineſs as is ſuited to their proper offices on ſhore.

Attention to the Welfare of the Scholars.

YOU may ſee ſome of the ſcholars received into this ſchool, who know not where to get a morſel of bread. Fortune does not render them the leſs our children; we have not the leſs regard for them, for their ſtanding ſo much in need of us; and if their parents are not good people, we ſtill mean to preſerve their ſon. Though the father who is well ſpoken of, may bid faireſt to have a good ſon, yet this is not always the caſe: but if the ſon be good, he may be the greater object of compaſſion, from the iniquities of the parent.

The Advantage of having learnt to read.

EVERY ſcholar admitted into this ſchool ſhould be able to read, as well as ſay his prayers. If you can do both better than ſome others, take pleaſure in aſſiſting them, who have not been ſo well taught as yourſelf. You are all embarked, as it were, on the ſame bottom; and a golden opportunity is offered you of ſhewing kindneſs to each other. Conſidering the age at which you are admitted, you are not ſuppoſed to require the tutelage of little children. By a habit of exerciſing kindneſs, you will learn to make the whole of your life much happier than it could otherwiſe be. The Almighty ſent us into the world that we might aſſiſt each other. This is chriſtian charity, which is the bond of all virtues.

It is for the credit of thoſe who can read eaſily and familiarly; that is, as they ſpeak, not toning it as if they were ſinging. But it will ſtill add much to his merit and eſteem in the ſchool, who can act as an aſſiſtant, and help others who may read ſo imperfectly as to ſtand in much need of inſtruction (*a*). It may require time and patience to bring ſome boys forward in this neceſſary part of learning.

Every act of kindneſs will contribute to prevent fooliſh quarrels, and undiſciplined noiſe, which are by no means proper either in the field or under this roof. Good ſeaſongs and jollity are very different things: A boy may dance and ſing, as men do at ſea, and yet preſerve perfect good order.

If at the ſame time you learn the glorious leſſons which we mean to teach you, you will act like a *man*, and like a *chriſtian*; gaining honour and reputation by ſhewing your good affections, and proving that you have patience and reſolution fit for any part of life.

In regard to reading, there are many bad chriſtians who can read very well, and many good ones who cannot read at all; but this proves only that the bad employ their reading to a bad purpoſe, and that the *good* would be more happy if they *could* read: if ſo much attention had been paid to their education, it would have been better for them, for this plain reaſon, that every chriſtian is required to read the Scriptures, that he may know what is contained in them, from the teſtimony of his own eyes; and beholding the rock on which his faith is built,

(*a*) It muſt be ſuppoſed ſome of theſe boys, who report that they can read, will require ſpelling books.

built, he may be kept the more steady, and persevere unto the end of his life.

Foul weather, and long evenings, afford much leisure. After hours of work, 'till you go to rest, something must be done; and as *idleness* is the root of all *evil*, it is right to have something *good* to do, at all times; and when we cannot employ our *hands*, we may employ our *hearts*.

Fine weather furnishes leisure in ships at sea; and sometimes when they are in harbour. Happy are those seamen who know what to do with every hour of their lives.

Religion the Fountain of all Good.

THERE can be no peace nor good order where the duties of religion are neglected. You must offer the daily tribute of your thanks to God, your father and your friend, the great Lord and giver of all, who sendeth rain upon the earth, and nourishes it, so that it produces to us, what the holy psalmist calls *marrow and fatness*. You must never forget *Him*, who appears in all his works, in the calm and in the storm.

Thus, 'till you advance towards manhood, and wish to change the scene, and convert your knowledge and your strength to profit, you may happily go on in these fields 'till the directors of the school think it fit that you should yield your place to another.

No Man can be truly virtuous who is not grateful.

LOOK up to your benefactors with reverence and gratitude, and every object will smile: the trees will grow, to afford you shelter when you are tired by the heat of the sun: the corn will grow, to give you bread; the grass will grow, to nourish the oxen and sheep, whose flesh will be reserved for your use, on the days in which meat is allowed. The wool also may be for your use. The fleece of the sheep may be spun, and converted into clothing, and the skin into breeches; the hides of oxen serve us for shoes; and you will find also, that you will be obliged to the ox for the light afforded, when night spreads her canopy of darkness over the earth.

Pride the Source of all Wickedness.

MUCH depends on humility. Pride is the cause of ingratitude: it was the fall of angels; and it has ever "gone before a fall." It is generally the open or secret cause of disobedience, laziness, ignorance, and insolence: it works on the heart so forcibly and so deceitfully, it tempts some to do the worst deeds that can be imagined. Little do we know how cunning the devil is, when he employs pride in his service.

Of all the vices which grow up in the mind, as men grow in stature, there is none more common, or more dangerous than *pride*. It shews itself among the *poor*, as well as the *rich*, and appears in a thousand forms, lurking in the heart secretly.

"Pride was not made for man, nor furious anger for them that are born of a woman."

That you may know when it is you are proud, "the beginning of pride is when one departeth from God, and his heart is turned from his Maker." If you are *humble*, you will take advice, and obey the commandments, remembering that *mockery, reproach, contempt of others, fullenness, unwillingness to learn and do your duty, cruelty*, an *unforgiving temper*, and such-like, are so many signs of a man's being proud.

Solomon goes so far as to say, "Vengeance, as a lion, shall lie in wait for the *proud*;" whereas, "*Humility*, and the fear of the Lord, are riches, and honour, and life." What a saying is this! Can a wise man be proud?

"The proud are hated of God; and they that plough iniquity and sow wickedness, will reap the same." You may perceive that the wise man, from whom we gather this knowledge, considers pride as the seed from whence wickedness grows.

Pride is a proof that a man is *ignorant*; ignorant of himself, and ignorant of what

other men think of him; in ſhort, he is a *fool*; and one of thoſe fools who is the leaſt to be pitied.

In order that you may avoid being in any degree proud, or fall into the very crime which you diſcover in another, cheriſh humility in your breaſt; compaſſionate even thoſe who moſt offend you: if they are *ignorant*, they are pitiable: if they are *perverſe*, the more deplorable is their condition. If you love your own ſoul, ſet *them* in the right way, whenever you are able to do it, by any admonition, or perſuaſion: be aſſured it will be your greateſt honour.

As ſoft words turn away wrath, they ſubdue the proud, while they comfort the humble.—Think of this, and walk humbly before God and men!

The Advantages of attending to Inſtruction.

ATTEND, young man, and let not your thoughts wander.—Were you the ſon of a lord, you could not be better adviſed; and whether you plough the land, or plough the waves, as time, or chance, or inclination, under the guidance of a good providence, may lead you, it is meant, you ſhould do that which may be moſt advantageous to yourſelf, your parents, and your friends.

Attend, I ſay, to the inſtruction which is given you, remembering what Solomon, the ſon of David, God's choſen ſervant, himſelf being a man of the greateſt wiſdom, hath told us, "Poverty and ſhame ſhall be to him that refuſeth *inſtruction*.—But, he that regardeth reproof, ſhall be *honoured*."

To be honoured is an expreſſion of great worth and eſteem among men; and what is here ſaid is as true, and as much to be depended upon now, as it was two thouſand years ago. If you diligently regard what you find in theſe pages, you will be ſenſible of it, as all people are, who live as if they were in earneſt with themſelves, and ſeek their own happineſs.

You have heard, that it is more eaſy to give advice than to take it: but it is of more importance to our happineſs to *receive* or *take* it, than to *give* it. Your ſoul is as valuable in the ſight of God, as that of the greateſt monarch; therefore, as you love it, ſet out *honeſtly*; and rather part with life than your principle of truth and juſtice.

Nothing can be more true with regard to both worlds, than that "honeſty is the beſt policy." And as the providence of God is over all his works, which none but Infidels diſtruſt, be aſſured that the meaneſt amongſt us is an object of That providence.

What conſtitutes a good Subject.

YOU are come here to know what it is to be a good ſubject. The directors of the ſchool, who take you under their protection, mean that every thing that is good for you ſhall be done with all the care and humanity which becomes the honour of their condition, and is fit and proper for yours, making the common happineſs their delight.

This cannot fail of rendering you a uſeful ſubject, for it will make you a good man; and how can a bad man be a good ſubject?

Good ſubjects do every thing to promote the common good, and the duties they owe to each other. How fortunate are you, if you learn to diſtinguiſh and act as you ought, for your own good!

To accompliſh this work, and anſwer our good intentions, you muſt attend to the duties of *huſbandry*; you muſt learn when and how to plough, dig, ſow, plant, and gather in. A good teacher, and your own practice in theſe fields, will make the buſineſs familiar.

You are to conſider that the bounties of the earth, under the power of God, our common father and friend, cheriſhed by your own care and labour, will become your own food. Thus in good time you may teach your own children what they are to do, in order to live comfortably, and make the moſt of every thing; that generations to come may bleſs the founders of this ſchool.

Contentment with good Things.

IT is meant that you ſhould be both fed and taught, ſo as to be moſt uſeful to yourſelf and others. The beſt food is that which is the eaſieſt to come at; and to make a little go a great way, according to the rank of life in which Providence hath placed us,

is wiſdom. The more temperate we are accuſtomed to be, the leſs ſubject to feel real want; and we ſhould never make an imaginary one. By being unaccuſtomed to ſuperfluities, men are as much at their eaſe as if they were rich. Over indulgence in ſuperfluous gratifications, often renders the rich miſerable.

Every day diſcovers, that Nature is very moderate in her demands: if it were not ſo, we ſhould not ſee on what a ſlender pittance many live even with eaſe and comfort.

The Advantages of Temperance.

THE great end of eating and drinking, is to ſupport life; and the health and vigour obtained by temperance and labour, are oftentimes of greater value than all the dainties of the rich, which occaſion pain of body and anguiſh of mind. The diſeaſes which attend a profuſion, oftentimes ſhorten life, and wakening the powers of the underſtanding alſo, generally render death the more terrible.

Such are the effects of falſe gratifications, proving that the bounties of Providence are diſtributed with a more equal hand than is commonly imagined; and that if we have food convenient for us, we are really, and in the ſight of God, in a better ſituation, than when affluence tempts us to be guilty of exceſs. How many, for a few minutes pleaſure, ſuffer years of pain?

The Advantage of providing Food for yourſelf.

IN the ſituation you are now placed, you may have an opportunity of providing the whole, or the greater part, of your own aliment. You may enjoy the ſweets of your own labour, every implement of huſbandry being ſuited to your ſtrength.

Materials for manufacturing Clothing.

THE directors of the ſchool have engaged a manufacturer; that whilſt you are in the docile time of your life, you may take the advantage of learning ſome uſeful part of manufactury, which is intended alſo for your uſe. If you are wiſe you will embrace the opportunity, that you may reap the benefit through your whole life. Happy he who can furniſh what is neceſſary to his own comfort, and turn his hand to any thing!

It does not follow, that becauſe a man can knit, or ſpin, or make cloth, or good ſtocking work, that he cannot dig or plant. The more any man can do, the more will his mind be enlarged; the more dexterous, the more he will diſtinguiſh himſelf among men. Though it is not to be expected that all men ſhould have the power of being equally ingenious; but what any boy, or any man can do, is known only by the trial.

Seamanſhip the Honour of our Country, and one of the moſt uſeful Employments.

IT is an eaſy taſk to learn ſome parts of ſeamanſhip on ſhore. In teaching theſe, we extend our kindneſs to you: it will be a play-game to learn; and boys may get ſo much knowledge as will ſurpriſe an able ſeaman, how they came to know ſo much.

When you have done your work in the field, or when there is no ſuch work required, to knot and ſplice, as able ſeamen are wont to do for the uſe of a ſhip, is one part of ſeamanſhip.

It will be play to learn the names of the ropes and blocks in the rigging of a ſhip, and what their uſes are; and to unrig and rig her again; to furl and unfurl the ſails: nor will it be an amuſement of a leſs lively and manly ſort, to go aloft. Though the ſhip is made to move round only on its own centre, on the field, you may learn how to ſteer, to moor and unmoor; and, in fancy, to put to ſea.

The truth is, all of us ſhould be ſeamen at heart; and when we find it more profitable to live on the water, than on the land; or that our true Britiſh ſpirits lead us to take our ſhare in the glorious work of defending at ſea, the very fields we have cultivated, and guard our parents, our wives, or our children, from the inſults of an enemy; it is a glorious taſk to buffet the elements,

and

and keep our enemies at arms-length. This is a work our nation has ever held glorious.

In this reſpect, a Britiſh ſubject, and not a warrior at heart, is a contradiction. As long as we breathe, we muſt be valiant. Better is it to die, like free ſubjects, and brave men, than to live like ſlaves or cowards!

The Uſe of Cannon, Small-Arms, Drums, Fifes, &c.

WELL, then, my lad, when it happens to be put to the teſt, whether we muſt conquer or be conquered, is it not a moſt excellent thing to know what to do with a cannon, which is the bold inſtrument of defence? Here you have one piece of ordnance, with its proper carriage, breechings, cartridge, ball, rammer, ſponge, &c. and you will learn how to uſe them, ſuppoſing you were in action againſt an enemy.

And if it ſhould be thought proper, to ſet you the ſtronger on your legs, and teach you to walk the firmer, and to be the more dexterous with your hands, you may learn what to do with a muſket; though our muſkets need not be more than an imitation in wood. A part of the crew uſe ſmall-arms, as will be more particularly explained to you.

It may be obſerved, that ſailors generally bend forward in walking, owing, perhaps, to their being uſed to walk between decks, ſome merchants ſhips not being the full height of a man, between decks. A ploughman alſo uſually bends forward more than a ſeaman: a ſoldier is taught to carry himſelf erect; and to keep the body upright contributes to beauty and health, and in youth may add ſomething to ſtature. In theſe ſeveral views, the kind of exerciſe I am ſpeaking of, will be for your benefit, as well as amuſement. It will alſo be an amuſement to learn to beat the drum, and playing on the fife will afford you much pleaſure. All this you may learn, as a kind of paſtime, on theſe heart-cheering fields.

Agriculture the moſt honourable and uſeful of all Employments.

UNDER the care of a good providence, you will ſee theſe fields riſe into beauty and fruitfulneſs, partly by your own hands: Nature will perform her part, if you do yours; we mean to provide ſuch aſſiſtance as ſhall render the taſk eaſy.

If you do your part, I ſay, the earth will bring forth her increaſe; and, for your own ſake, you will learn to cheriſh her; for in doing this, you will promote your own reputation, and the common good of our king, and our country; for we ſhall all be the richer, as we increaſe in cultivated fields, and in plenty for numbers.

Every thing that is good for your health, your growth, your future good fortune, and your honour, is intended to be done; and happy you are to have your lot fall on ſuch good ground.

The hand of induſtry is the hand of virtue, and will make every ſeaſon adminiſter to good. If you are wiſe, you will ſoon diſcover the great advantages you may enjoy, in being admitted within theſe doors, under ſo noble, generous, and wiſe a protection; be therefore attentive to *every part of duty*, that you may acquire the faireſt reputation, and the good word of the directors, the captain of the ſchool, and all the officers.

The idle Man is a miſerable Man.

LET us conſider, my good lad, what are the offences which create ſo much want and miſery in the world as we ſee in it.

Idleneſs is ſaid to be the root of all evil. Thoſe who are buſy in doing miſchief, may be entered in the liſt of the *idle*; and he who might be much better employed, is likewiſe ſo far idle. Thoſe who are perplexed what to do, can never be ſo happy as the *induſtrious*, who do what they ought, whether for themſelves or others.

He was as good, as learned, who eſtabliſhed it as a maxim, that "every day we paſs without doing *ſome good*, is a day *loſt*." In this reſpect, the poor who work with their hands, and contribute to the common ſtock of food and raiment, worſhipping God with a willing and contented mind, are well em-

ployed, and happier mortals, than ſuch of the rich as ſigh becauſe they do nothing; or know not how to do any thing that is good.

The true end of living is to employ time well and uſefully, as intended by God; not merely to eat, and drink, and amuſe ourſelves, but to anſwer the great end of our being.

But he who induſtriouſly goes out of the road of honeſty, in order to be rich, is a worſe man than he whoſe indolence prevents his working: they are both in danger of periſhing.

Is it not wonderful, that the *idle* do not oftener die with hunger and diſeaſe? Who is to work for them? If they *can* work, but *will* not work for themſelves, what title have *they* to the bread they eat? It is inſulting their charity who work for them: the beſt that can be done, is to conſider them as mad.

You have beheld many in great miſery. I dare ſay the chief part of them were very idle, and, perhaps, very ignorant people.

The induſtrious make friends of every one, becauſe every one ſees they are friends to themſelves.

The hardeſt condition is theirs who are willing to work, and cannot find employment.

Do you not think it a happineſs, that employment is found for you, ſuch as may make you proſperous all the days of your life?

It is a ſad truth, that perverſeneſs and careleſſneſs in parents is frequently the cauſe why the child ſuffers great miſery. It is not poverty alone, but bad example, which occaſions ſo much diſtreſs into the world.

To be bred up in *idleneſs*, is, in effect, to be bred to *want* and miſery.

And what ſhall we ſay of the idle and worthleſs ſon who is not the better for having the example of a good parent before his eyes?

Thoſe who chooſe to ſeek their daily bread by *robbing* their neighbour, rather than by *working* for him, to be entitled to wages, muſt not be ſurpriſed if they find their reward at the gallows.

Obſerve the force of the Wiſe man's remark on *idleneſs*: "As vinegar is to the teeth, and ſmoke to the eyes, ſo is the *ſluggard* to them that ſend him." Is not this beautifully true? Is it poſſible for him not to be deſpiſed and hated?

Lazy, perverſe, or diſobedient boys, often turn out worthleſs men.

Happy it is when they fall into ſuch hands as will give them proper *correction*, and ſave them from the miſeries youngſters of this turn, often bring on themſelves.

Gratitude for being admitted into the School.

LEARN how to value the advantages you may enjoy by being admitted into this ſchool, and make a proper uſe of it, being grateful to God, the giver of all good things; and grateful to your fellow-ſubjects, who have been thus mindful of you.

Nothing can give a ſtronger proof of a baſe mind, than the want of *gratitude*, except returning a *good* office with a *bad* one.

Gratitude being always at our own diſpoſal, and that we are reminded of it, as often as we breathe, eat, drink, or ſleep, can we avoid looking up to heaven without thankful hearts? Can we receive the mercies of God without gratitude?

And what are our fellow-creatures who do us good? Are not they inſtruments in the hands of God? Are not they as meſſengers ſent from heaven? And can we behold them without love, reſpect, and reverence?

If it were not for gratitude, for benefits received of our fellow-creatures, we might as well live like beaſts in foreſts. And it is remarkable, that we hardly ſee among beaſts any inſtances of ingratitude, but many give ſtrong ſigns of gratitude to man.

A merciful man is not only merciful to his beaſts, but he owes them a kind of gratitude for the ſervices they do him; and though he may kill the ox that ploughs his field, he may not put him to any pain or torture.

We cannot be ſociable, nor religious, without gratitude, for this plain reaſon, that we are always in want of aſſiſtance.

It is our conſtant duty to relieve and ſerve each other. This is *charity*; and for this we are promiſed the joys of heaven. Can there be ſtronger proof of the delights, the charms, or the power of gratitude?

To

To apply this doctrine to your own condition, think of the gratitude you owe to the founders of this inſtitution, and to thoſe who now put you in the way of being happy all the days of your life; remembering, that the *ſluggard*, of whom the Wiſe man ſpeaks, is next in rank to a *thief*: if he finds food, it is as we furniſh it to an *idiot*; with this difference, that the *ſluggard* ought to be beaten with many ſtripes, till he finds the uſe of his hands.

Diligence and Patience under Admonition, a Proof of a good Heart.

THE trueſt way to expreſs your gratitude, is to be good and virtuous; that is, to be *true to yourſelf*; for then you cannot be *falſe* to any other perſon: and if you are honeſt, and do not imitate *knaves*, nor *fools*, you will be reſpected by the world.

Your own common ſenſe will tell you, that the quicker you learn the duties of life, now ſet before your eyes, the better it will be for you. Therefore *attend* to what is ſaid, and obſerve what is paſſing, taking all opportunities of learning every thing that is good and uſeful.

Never be impatient under *admonition*; it will rarely happen, unleſs you ſtand in need of it.

Boys are much oftener hurt for want of correction, than by having too much of it.

The Wiſe man ſays, "He that being often reproved, hardeneth his heart, ſhall *ſuddenly* be deſtroyed, and that *without remedy*." —Whence you may diſcover the difference between thoſe who *amend*, and thoſe who are *obſtinate*. The being deſtroyed ſuddenly, and without remedy, ſignifies, that if correction loſes its wholeſome effect, it is like converting food into poiſon.

Happy is he whoſe teachers obſerve the due meaſure, and act like chriſtians, as well as men of underſtanding.

Habits make Sinners or Saints.

EVIL habits indulged grow up with us: if you would live with honour, and die in peace, be good while you are *young*; and when you grow *old*, your virtue will ſtick by you, as a ſure friend in all fortunes.

Whether it regards good-nature, generoſity, emulation, or any other quality which renders a man beloved, much depends on habit.

To be comfortable, a man muſt find pleaſure in his own breaſt, and be ſatisfied with the events of life, be they fortunate or adverſe.

Much, I ſay, depends on *habit*. Virtue is ſtrengthened by habit, and ſo is *vice*; but the difference of a *good* habit and a *bad* one, is as great as the difference between virtue and vice.

You have underſtanding to feel and diſcern the difference of good and evil. What is *good*, cheriſh in your boſom as your dear companion, and your friend. What is *bad*, reject; drive it out of your heart; fly from *it*, and make it fly from *you*.

Our religion, as *chriſtians*, requires *ſelf-denial*; and what makes this familiar but habit?

What makes one man civil and another bruſtiſh in his manners? It is habit.

How do men bear poverty and pain with reſignation? It is habit ſtill which aſſiſts them.

Well then, my good lad, uſe yourſelf to nothing that is bad; practiſe yourſelf in every good thing; ſo ſhall you be acceptable in the ſight of God and men!

Honeſty only is ſafe and honourable.

"NO man is wiſe or ſafe, but he that is honeſt." Every one *eats*, but thoſe who will not *work*, often *ſteal*: and their underſtandings become ſo darkened, they do not diſcern that thieving muſt end in miſery in both worlds. The conſciouſneſs of *evil* haunts the perverſe in *will!*

"The wicked flee when no man purſueth, but the righteous are bold as a lion."

He that gains *honeſt bread*, is a good ſub-

ject to the king, and useful to others, as well as to himself; and he lives full of *comfort* and *hope*: but the man that gains *dishoneſt bread*, or, in other words, is a *thief*, is at enmity with mankind, and ought to be treated as an enemy, even to impriſonment and death.

Keep your heart with great diligence, for we are aſſured, that out of it proceeds all the good or evil we do. If we leave the heart to keep itſelf, that is, are heedleſs of what we think, ſay, or do, we are ſure of thinking, ſaying and doing what we ought not.

If this be true of *men*, it cannot be leſs true of *boys*, who are young men not arrived to maturity of reaſon; but they know what is good and what is evil.

Be on your guard continually, till uprightneſs and honeſt dealing become your delight, as well as your defence.

If you act like a diligent, honeſt boy, and are really ſuch in heart, you will enjoy a *cheerful* mind, as the reward which the great Friend and Father of mankind beſtows on the *innocent*, whether they be poor or rich.

Without *obedience*, the rich cannot do their duty, more than the *poor*.

The Almighty is no reſpecter of perſons: all who obey God, keep his commandments.

A Thief is the Peſt of Society.

IN regard to *ſtealing*, little need be ſaid: the eighth commandment, given from the mouth of *God* himſelf to *Moſes*, is, "Thou ſhalt not ſteal."

The moſt ignorant nations puniſh thieves. With us, you know that they are puniſhed with great ſeverity, even to death.

Thievery is much oftener diſcovered, than *thieves themſelves* have wit enough to imagine. God confounds their devices!—

The Portugueſe proverb is, "The devil has a hood, (alluding to the dreſs of a friar) but it doth not *cover all*." By ſome means or other thieves are generally found out.

Be you more afraid of the thievery than of the diſcovery; for if a man were mad enough to defy the gallows, in confidence of concealing his evil doings, yet would he live at enmity with God and man.

As people grow corrupt in manners, *thievery* becomes the more frequent. Laws will conſequently be more ſevere, and more care taken to inſtruct the riſing generation.

In this happy abode you may ſo learn to exerciſe your mind in the love of truth and honeſty, that they ſhall never forſake you.

On board of ſhips, ſtealing is hardly ever concealed, as there is no back door; and on ſhore the magiſtrate, the conſtable, the judge, the awful tribunal, the priſon, the irons, the horrors of confinement, and, in concluſion, the dreadful ſcene of the *gallows*, are the reward of thieving.

In the mean time, an evil conſcience haunts the thief; even the ruſtling of leaves, or the accidental barking of a dog, fills his mind with terror. Such is the dreadful ſtate of his conſcience; for "the wicked often fly when no man purſueth, while the righteous are bold as a lion." The *juſt* encounter all dangers with ſo intrepid a mind, that even death itſelf hath hardly any terrors. They know that God is their friend!

The crime of thieving is of the blackeſt dye, and moſt hateful. Of *wicked* perſons in general, the Wiſe man ſays, "The hope of the wicked ſhall be cut off, and their truſt ſhall be as a ſpider's web." Accordingly we find that thieves are cut off in trouble and diſgrace, and often die a miſerable, and an infamous death.

Drunkenneſs is as ſhameful as it is ſinful.

TEMPERANCE keeps men cool: they know what they are about.

It is conſtantly obſerved, that he who is given to *ſtrong liquor*, as well as him that is *lazy*, is generally in want, and in a filthy condition. Such perſons often ruin their health, and render their days as *miſerable* as they are *ſhort*: this is not the way to die the death of the righteous.

A man *in drink* is diſabled from being of any uſe to himſelf or others: and if, being *drunk*, he is guilty of a crime, he may happen

pen to be hanged for it, when he is *ſober*. At beſt, he is a prey to every one who pleaſes to make him ſo.

A habit of drinking ſtrong drink renders a man eager to heat and diſturb his brains, as if he were afraid of being burthened with *reaſon*; or imagined that happineſs conſiſted in the abſence of thought; whereas the direct contrary is true: And if it were not, what would be the difference between the *man*, who, doing his duty, looks forward to the enjoyment of ſafe and peaceful hours in this world, and happineſs in the next; and the *ox*, driven into the ſlaughter-houſe, knowing not that it is to deprive him of his life?

Our ſmall beer being good of its kind, is an excellent liquor for ſeamen, as well as landmen; it helps to keep men at ſea in health, as well as in ſpirit. Some are apt to drink too much of it, and conſequently deſtroy its good effect. This is the caſe of every thing taken in exceſs.

Water is the liquor which nature preſents us, and being good of its kind, is beyond all others in the world. Moſt happy are thoſe who are contented with it, and do not commit exceſs in ſwallowing too much, for this hurts the health, and expoſes even the pure element to ſuffer in reputation.

He who knows what belongs to his duty to God or man, takes care not to offend by the abuſe of *good things*, when they come in his way; for that converts them into *bad things*.

To die for want, that is, to be really ſtarved, is the hard fortune of very few in the world; but to die of *exceſs*, is a common event, either directly or by its conſequences: this, I ſay, happens much oftener than is generally believed.

Gluttony and eating voraciouſly, equally ſhameful and improvident.

TEMPERANCE is, and ought conſtantly to be conſidered, as a part of our religion. *Intemperance* in the uſe of meats, as well as drinks, ſometimes occaſions immediate death, and always lays the foundation of diſeaſes. Temperance is virtue to the mind, health and pleaſure to the body, and good fortune to the ſoul.

What I have ſaid of a *drunken man*, holds, in many reſpects, of a *glutton*. He ſeems to be better qualified for the ſociety of hogs, than of *reaſonable creatures* and *chriſtians*.—The advice given by the Wiſe man, is, "Eat *as becometh a man*, thoſe things which are ſet before thee, and *devour* not, leſt thou be hated."

Do you underſtand how a man may be hated for *gluttony? Firſt*, for devouring more than the ſhare nature has allotted to each of us; and next, from the offence he commits againſt reaſon and religion, oftentimes ruining his *health*, and bringing diſtreſs on his family and poor friends.

In regard to health, which is the ſalt of life, that gives all other enjoyments a reliſh, we find the Wiſe man's ſentence is, "Sound ſleep cometh of *moderate eating*: he *riſeth early*, and his *wits* are with him." In ſhort, he is a *man* fit for buſineſs and ſocial pleaſure; and knowing what he is about, fills up the character of a man. If he is not ſo merry as ſome jolly fellows, he is *equal* and *cheerful*: And cheerfulneſs, laſting long, is preferable to jollity: It always renders us more reſpected.

What we call a *merry fellow*, is a character no wiſe man covets: he is frequently, in a moral ſenſe, a *ſad* fellow; perhaps a man without a grain of diſcretion, neglecting the duties he owes to his family and the community; and all this for the ſake of a laugh.

The objects at which ſome laugh are mournful; they laugh out of time.

Eating and drinking beyond what nature demands, is a cuſtom that diſgraces human nature.

You have heard of a man's digging his grave with his teeth: in alluſion to this, the Wiſe man ſays, "The pains of *watching* and *choler*, and pangs of the belly, are with the *inſatiable man*."

The only way for any one to know whether he has eaten or drank properly, or too much, is by his feelings of relief, and encreaſe of ſtrength, or by pain or uneaſineſs; ſleepineſs or inability to go about his work, whether it relates to his body or mind.

You know that a certain time is given for meals. Nature ſhould not be employed in

in two works at one and the ſame time.

Eating and drinking, though a refreſhment, require attention to what we are about, both as to quantity and quality; and though the more cheerful we are in the ſociety of our friends, the longer we may live (*a*), yet that very cheerfulneſs muſt put us on our guard not to treſpaſs.

Forget not that nature gave you *teeth*, that you might chew and prepare your food for digeſtion. If you eat too faſt, and devour, as a hog uſually eats, your food will not do you nearly the ſame good, nor will the ſame quantity content you ſo well.

There are many diſorders which come from eating too faſt, as well as eating too much.

The pleaſure received in eating, is to relieve hunger; but this ſhould not be done by devouring.

The greater the hunger, the more cautious we ought to be.

There are many inſtances of extreme hunger created by accidents, which have brought a man to the gates of death, and who might have been recovered by taking aliment in a gentle manner; but as ſoon as he began to eat voraciouſly he expired.

Devouring food, always operates diſadvantageouſly, and this is a fault we Engliſh are much addicted to. Some foods are more dangerous, taken in this manner, than others, particularly ſolid meat.

The exerciſe of *reaſon* is the glory of a man; and every action requires it.

That which becomes neceſſary to us every day, and two or three times in the day, when we ought to lift up our eyes to heaven which ſends us food, ſhould guard againſt all abuſes of it.

Gratitude for life, certainly ought to make us adminiſter to the glorious end for which it was given, with all due attention. This belongs to man, in the improved ſtate of his reaſon; and not the leſs for his being poor, though his allowance may be the more ſcanty; on that account he ſhould take the greater advantages of his reaſon and experience, to make up for the deficiency.

It ought to be matter of conſolation to the poor, that their temptations to exceſs are generally not ſo great as thoſe who daily ſit down to a ſplendid repaſt.

Temptations to exceſs are created by variety of foods; and men frequently contract grievous pains of cholics, gouts, fevers, rheumatiſms, and a long liſt of other diſorders, on this very account.

Thus are many tortured for years, and amidſt all their affluence are rendered the wretched victims of intemperance. Their minds are deprived of all the calm joys of a conſcious rectitude: they do not poſſeſs their ſouls in ſweet peace and tranquillity. The tranſporting expectations of immortal pleaſures in the regions of the bleſſed, cannot make the ſame impreſſions on them, as on the *poor man*, whoſe mind being unclouded, his exerciſe manly, his temperance equal and uninterrupted, he looks forward with far more pleaſing hope, of the joys which await his innocence.

The Liar is one of the moſt hateful Beings in Society.

THERE are many evils which beſet us from falſehood. If *God* is *truth*, the *liar* muſt be his *enemy*. He muſt be ſo far a villain, as his falſehoods do evil.

If the ſanctity of truth were univerſally neglected, men would be in a more brutiſh ſtate than beaſts.

Obſerve the remarks of the Wiſe man, and write them on your heart.

"I have hated many things, but nothing like a falſe man; for the *Lord will hate him.*

"The lip of truth ſhall be eſtabliſhed for ever; but a *lying* tongue is but for a moment.

"A thief is better than a man that is accuſtomed to lie; but they *both* ſhall have *deſtruction* to heritage."

Can any words be ſtronger *againſt lying*, or againſt him who is a liar, except that liars are the children of the *devil:* for he truly is the father of liars.

No man is a liar for the ſake of falſehood; it

(*a*) The Great Francis Bacon, Lord Verulam, in his Thoughts upon Longevity, recommends *chearful meals*, though, perhaps, cheerfulneſs of mind may do the work, as well as cheerful companions.

it is becauſe he thinks he ſhall mend his condition by gain, or applauſe, for deeds he never performed; but he generally mars his reputation.

The wholeſome ſober advice of the Wiſe man is, "Keep thy word, and deal faithfully, and thou ſhalt always find the thing that is neceſſary for thee." This being ſo generally found true, it proves that *honeſty is the beſt policy*.

Now, my good lad, the advice I give you, is, to prove to your captain and maſters, and to all the world beſides, that you have a ſoul worthy the name of a *Briton*, by *daring* to tell the *truth*, though you condemn yourſelf. It is thus you may be ſure of maintaining a character, and that every one who knows you, will love you.

The difference between hatred and love, good and evil, light and darkneſs, is not greater than between him who is a liar, and him who ſpeaks truth.

The Love of Truth the Delight of God and wiſe Men.

WHAT is generous; what is noble; what engages the affections of mankind ſo much as the love of *truth?* But it hath, with ſome humour and acuteneſs, been ſaid, that "if we follow her too cloſe, ſhe will kick our teeth out." What doth this mean? Common ſenſe informs us what it means. That there is a meaſure in all things; and it is equally certain, that "truth is not to be ſpoken at all times," nor all truths at any time: but *lies* are never to be ſpoken.

One of the moſt prudent rules of life is, to make no anſwer, nor comply with any ſort of importunity, to diſcover what we ſhould not diſcover.

The *cunning* will ever be taking advantage of the weak, and turn and twiſt them as beſt ſuits their purpoſes; but thoſe who have no right to require us to tell them whatever they pleaſe to enquire after, cannot be entitled to an anſwer. We ſhould turn a deaf ear to an impertinent queſtion; or ſay, "that is a queſtion I cannot anſwer."

If you are bound to ſecrecy by a promiſe, or prudence teaches you to be ſilent, it is folly to make an anſwer: it may be treachery to another, or hurtful to yourſelf. But a *lie* admits of no excuſe.

Theſe admonitions relate to a prudential guard on the tongue. Every one ſhould hold his tongue when diſcretion requires it. *Prudence* is the ſincere friend of *truth*, and the dutiful child of *wiſdom*. Her aſſiſtance is neceſſary in every part of life, as the preſerver of peace among men.

To ſhun *falſehood* is, in effect, to court *truth*: as *ſilence*, when talking is dangerous, is a proof of underſtanding. Obſerve the Wiſe man's admonition.

"The heart of *fools* is in their mouth; but the mouth of the *wiſe* is in their heart:" intimating that we ſhould not anſwer an improper queſtion.

It is a ſhrewd remark, "Confine your tongue, leſt it ſhould confine you."

Such is the force of caution in regard to what *we ſay*, and what *we do not ſay*, that "even a fool when he holdeth his peace is counted wiſe, and he that ſhutteth his lips is eſteemed a man of underſtanding."

Prudence and *integrity of heart* are generally companions, and they give underſtanding, particularly in regard to ſpeech.

"The words of a wiſe man's mouth are gracious; but the lips of a fool ſwallow up himſelf."

Thus you ſee what a glorious thing it is to be cautious of what you ſay and do, deſpiſing falſehood, loving truth, and commanding your tongue.

In regard to reputation in the world, it is obſerved, that great *talkers* are given to folly, and are ſometimes great *liars*, and diſcover their want of underſtanding; as a *tale-bearer*, and a *miſchief-maker*, frequently mean the ſame thing.

He who endeavours to ſet others at variance, *every one* deſpiſes. The beſt which can happen to him is, to be deſpiſed.

It is a beautiful ſaying, in praiſe of truth and ſincerity of heart, "The birds will reſort unto their like, ſo will truth return unto them that practiſe in her."

Thoſe who accuſtom themſelves to delight in the converſation of *truth*, act as agreeably to the laws of their nature, as a bird reſorts to its own kind.

Many a man has died glorioufly in the defence of *truth*, either for not ſaying that

which they did not *believe*, or for maintaining that which they did believe. This has been the caſe of all the martyrs who have died in the cauſe of religion.

Prophane Swearing is an Inſult to the Majeſty of Heaven.

THOSE who have once eſtabliſhed in their hearts the love of truth, need not trouble themſelves any further. If others do not believe them, it is their fault; there can be no occaſion to back an aſſertion with an oath.

Who repoſes any confidence in a common ſwearer? His ſwearing ſhews that the fear of God is not before his eyes.

He who loves God cannot offend him, by taking his name in vain, without much ſorrow and contrition.

Prophane ſwearing is ſo wanton an inſult to the great Ruler of heaven and earth, it is almoſt wonderful that human laws have not been much more ſevere againſt it.

The fine inflicted upon a common man, according to law, as well as I remember, is a *ſhilling*; but a man that ſwears often, may have ſo many ſhillings to pay, that he ought to prepare himſelf for a priſon, and lie there in miſery till he pays the debt. If this were done in a few inſtances, the evil, perhaps, might be checked, if not cured.

Any perſon of the rank of a *gentleman*, ſwearing prophanely, is to pay for every oath, if I miſtake not, the ſum of *five ſhillings*. It might be better if he were conſtrained to pay as many pounds.

This cuſtom of ſwearing is one of thoſe iniquities which cries out againſt us. It is a ſhame and a reproach, and ought to be reſented by the magiſtracy and the prieſthood, or it will at length draw down the vengeance of heaven.

The practice of prophane ſwearing is not leſs fooliſh than wicked.

All wicked practices are *fooliſh*; but prophane ſwearing is the moſt fooliſh of all fooliſh practices, and an abomination among all who call themſelves chriſtians.

A ſailor may be as briſk as a bee, and active as air, and yet ſober-minded; and knowing what to do with his tongue, uſe it to his honour, and the praiſe of him who gave him ſpeech, as well as any other perſon.

A man of ſpirit and reſolution will do his duty briſkly, and boldly as a lion, ſmiling at *danger*: but no man in his ſenſes can reconcile running himſelf into the danger of making God his enemy.

Prophane ſwearing is againſt all ſenſe of duty to God, and in expreſs violation of his commandments.

To talk like a fool or a mad-man, and ſide with the devil, as all *ſwearers* do who take the name of God in vain, is one of thoſe wickedneſſes which are practiſed, as if it were a pleaſing thing: but he who takes pleaſure in it is ſo much the greater offender.

Sober men, when their companions ſwear, remind them of it; the beſt commanders will not ſuffer any ſwearing on board their ſhips.

Be aſſured, that the directors of this ſchool will never ſuffer any ſwearing within their bounds. They will maintain their authority in ſupport of the honour of God, the great patron and friend of all charitable and beneficent undertakings.

The calm ſober admonition given us, on this head, by the Wiſe man, is, "Accuſtom not thy mouth to ſwearing, neither uſe thyſelf to the naming the Holy One;" giving this reaſon:

"For as a ſervant that is continually beaten, ſhall not be without a blue mark, ſo he that ſweareth and nameth God continually ſhall not be faultleſs."

It is a great fault and ſin to name the *Moſt High* without a reverential pauſe; but to call on him in idle diſcourſe, or perhaps to witneſs a falſehood, it thrills the blood of every man of the leaſt ſenſe of feeling.

Remember that the moſt high God himſelf, whoſe ſacred name ought never to be mentioned without awe, has declared, in his *third commandment*,

"That *he will not hold him guiltleſs who taketh his name in vain.*"

Therefore beware, my good lad, not to *learn*, what you will certainly wiſh to *unlearn*; what can never do you any *good*; but muſt do you great *harm*.

Were you accuſtomed to *ſwearing*, and to die without repentance, what will follow but everlaſting puniſhment in the world to come?

Lawleſs Commerce with Women turns the Eyes of Men from Heaven.

IT was nobly ſaid, that "ſelf-denial is the moſt exalted pleaſure, and the conqueſt of evil deſires, the moſt noble triumph." Many a man who has given himſelf up to a bad woman, and felt the ſorrows which attended it, may acknowledge this truth in anguiſh of heart.

Many a brave young man has brought himſelf to an early grave, who might have ſailed round the world, and drubbed our enemies in every part of it.

The Wiſe man ſays, "The fornicator ſhall be puniſhed in the ſtreets of the city; and, where he ſuſpecteth not, he ſhall be taken."

"If thou giveſt thy ſoul the deſire that pleaſeth her, ſhe will make thee a laughing-ſtock to thine enemies."

Speaking of a harlot, or lewd wicked woman, he inſtructs us in theſe remarkable words, which you ought to engrave on your heart: "Her end is bitter as wormwood, ſharp as a two-edged ſword.

"She lieth in wait, as for a prey, and increaſeth the tranſgreſſions among men.

"Her feet go down to death: her ſteps take hold on hell."

This deſcription is juſt the contrary of what is aſcribed to *Virtue*, by the ſame wiſe author:

"Her ways are ways of pleaſantneſs, and all her paths are peace."

How comes it, then, that virtue is not conſtantly preferred, and her enemies rejected with diſdain? Becauſe ſome men forget that they are *rational* and accountable beings; or for a ſhort gratification in the poiſoned arms of an abandoned woman, againſt the light of their minds, hazard reputation, health, and even their eternal ſalvation.

When you go into the world, beware; keep at a diſtance; ſhun this wickedneſs, as you would ſhun the devil, whoſe work it is: avoid it as diſeaſe, and pain, and early death; for hell and deſtruction dwell in the habitations of *harlots*.

The conſequence of whoring among fooliſh men, is very fatal. Many more die of the *foul diſeaſe*, and of the diſorders which are the ordinary conſequences of this vice, than is imagined; and it is particularly fatal to men at ſea.

The ſin of fornication is forbidden by the *chriſtian* law.

We find it ſo by the declaration made by *Chriſt*, the Saviour of the world, that this vice is ſo offenſive to God, that, "no fornicator, adulterer, or unclean perſon, ſhall enter into the kingdom of heaven."

He who lives or dies in the commiſſion of this ſin, you perceive, ſeeks his own deſtruction.

What work for repentance do men make by their vices! Who can ſay he ſhall live a day to repent, or that he is ſure he ſhall have a heart to amend his life?

If we mean to *end* our lives happily, we muſt *begin* them virtuouſly.

When you go into the world, take care, I ſay, who you make your moſt intimate companion, man or woman. Seek for young men who have the fear of God before their eyes: for if you do not ſeek the company of ſuch, you may eaſily fall into the company of others of a contrary character; and following their counſel or example, become a victim to your own folly.

Anger indulged produces more Miſchiefs than can be deſcribed.

NOTHING is more common among men, than to make up in anger what they want in *reaſon*, as if anger and rage were good ſubſtitutes for want of judgment or want of kindneſs.

Whether a man be rich or poor, if his paſſions are not controlled by his reaſon, he is in perpetual danger of falling a ſacrifice to them.

Pride is generally at the bottom of anger; and this is the more immediate repreſentative of the prince of darkneſs.

Anger is a child of pride.

The great Lord of nature, Chriſt the Son of the living God, admoniſhes all of us to follow him, uſing theſe memorable words: "Learn of me, for I am meek and lowly of heart, and you ſhall find reſt unto your ſouls."

Now, my *good lad*, let me aſk you how it

it is poſſible for him who is wrathful, and ſuffers himſelf to be hurried into the extravagance of evil words, or evil deeds, by anger, to find that reſt in his ſoul which the world cannot give, nor take away?

Reſt is to be found only in meekneſs, and lowlineſs of heart.

Reaſon, judgment, mercy, and charity towards our poor fellow creatures, all unite in checking anger: for after all that can be ſaid, if they are in the *right* when we differ with them, how can we complain of them; and if they are in the *wrong*, they are ſo far objects of compaſſion.

The ſame *moderation* and *humility* which will give you a command of yourſelf, never to become a prey to evil deſires for *women*, will aſſiſt you to reſtrain that fiery paſſion of *anger*.

The Wiſe man ſays, "Anger dwells in the boſom of fools.

"Seeſt thou a man that is haſty in his words, there is more hope of a fool than of him."

"Grievous words ſtir up anger."

Can any man of common ſenſe deny this to be true; or that it ſhould not put us on our guard what *words* we utter?

You may obſerve how much more decent gentlemen are, than the vulgar who uſe abuſive language.

We need not to be very wiſe to obſerve every day of our lives, that from *words* proceed *blows*, wrath, malice, revenge, and the ſad train of evils which confound all order.

The more eaſy it is to obſerve the conſequence of anger, the more is the Almighty gracious, to put us on our guard.

Knowing this, my good boy, remember what the man moſt famous for his wiſdom ſaid two thouſand years ago, and let it be the conſtant rule of your life; write it on the tablet of your heart; think of it continually, 'till it becomes as familiar as the call of nature for food.

In all circumſtances *remember*, that "a ſoft anſwer turneth away wrath." And if there is ſuch a wonderful power in gentle words, who in his wits would uſe harſh ones? Let your arguments be hard: but clothe them in ſoft words. Be ſtrong and manly in ſenſe, but gentle in manners.

Malice and Hatred in the Heart, are but other Names for Commerce with the Devil.

THE admonition I have given you againſt *anger*, holds equally ſtrong againſt *malice*, which is but another name for anger: though malice works more ſlowly, it is not the leſs dangerous.

As to *revenge*, it is the poor content of little minded people, who have not courage enough to forgive an injury. It is an effect of anger and malice combined. We ſometimes give it the name of *reſentment*. If prudence puts us on our guard, not to expoſe ourſelves to inſult, ſo much the happier; but our holy writ alſo declares againſt *returning evil for evil*.

He has the moſt courage and the nobleſt ſpirit, who ſooneſt forgives his *friends*, or his *enemies*, his companion or a ſtranger. In forgiving, we imitate our heavenly Father, who is ſlow to anger, and his mercy beyond our conception great to all the children of men.

There is a ſaying left on the moſt ancient record, which can never be effaced.

"He that revengeth ſhall find vengeance from the Lord; and he will ſurely keep his ſins in remembrance."

All men pray, that their ſins may not be *remembered*. What a ſad ſentence, then, is this againſt the revengeful!

But how can it be otherwiſe? If inſtead of forgiving your brother his treſpaſſes, you make yourſelf not only judge, but jury and executioner alſo, and puniſh him with ſeverity, will not God puniſh *you*?

When you pray to be forgiven, as you forgive, and beg God to pardon you, for your own offences, take care that you do not act as if you invited your own puniſhment, and ſought for vengeance againſt yourſelf, at the high tribunal of the eternal God!

Beware, my good lad, how you feed one ſpark of malice in your breaſt: ſeek to do good even to your enemies, and your heart will be a ſtranger to malice.

Kindneſs to our fellow Creatures the true Fountain of Pleaſure.

HAVING ſo far determined what you ought *not* to do, with regard to any indulgence not warranted by *prudence*, nor allowed by any law that comes from God, enquire what you *ſhould do*.

Learn to diſtinguiſh, and you will find more comfort to yourſelf, and reputation with the reſt of the world, from *kindneſs*, *good humour*, and ſincere affection towards others, than in any ſatisfaction you can have in their ſufferings, though you could puniſh them ever ſo ſeverely, whenever they offend you.

The braveſt men, and ſuch as face death with the greateſt reſolution, are generally the moſt diſtinguiſhed for *good humour*, and a pleaſing temper. The reaſon is ſelf-evident; they are at peace in their own boſoms: they know that the condition of living is to die; and if they conquer *death*, or the *fear of death*, they, in effect, conquer the *world*. To them who live as they ſhould, they think of dying as a neceſſary event, and therefore muſe on it with a calm indifference.

To be free from reſentments is a proof of a good mind; and what good have bad men uſually done to comfort their own ſouls?

In regard to unkindneſs and enmity, we are admoniſhed by the Wiſe man:

"Remember thy end, and let enmity ceaſe."

He alſo charges us further: "Remember *corruption* and *death*; and abide in the commandments."

By putting corruption before death, he muſt mean the corrupt ſtate of the human mind; and by death, and abiding in the commandments, that there is no repentance in the grave.

The more experience we have, the more we know of that corruption; but the great end of our religion is to keep us *quiet*, by the conſideration of what we owe to God, our neighbour, and ourſelves.

Poor mortals as we are, were the good providence of God withdrawn from us, for a ſingle day, what could defend us from being blaſted; or falling like leaves in autumn, by the winds of heaven?

We are all going forward to a ſtate beyond the grave; and ought, above all things, to live in true friendſhip with each other.

Why ſhould man be the diſturber of man? It is, in effect, diſturbing *himſelf*; it is diſturbing his own ſoul!

To love our neighbour as ourſelves, is the only way to ſecure his aſſiſtance; and without it, how are we to live?

Man depends on man for mutual aid and ſupport.

How are mankind to ſecure the love of God, if they do not comply with the conditions of that love?

And how can any perſon avoid being miſerable, without the protection, the favour, and the help of God?

You ſee how the happineſs of both worlds is joined together. Every event in life proclaims the folly and ſinfulneſs of a ſpirit uncontrolled by the fear of offending God, who we well know ought to be in all our thoughts.

Think of this maxim, that *good men* are always conſtant to their friends, and *forgive* their infirmities, knowing that themſelves have many: they are no leſs *moderate* in their reſentments towards their *enemies*, in hopes they may become *friends*.

On the other ſide, thoſe who are badly minded, will not give themſelves time to conſider what is *right*; but being proud and ſelf-conceited, continually deviſe froward things, and bring miſchief to paſs.

Buſy yourſelf, young man, in good offices to others; as a duty you owe to yourſelf, and as a mark of true ſelf-love, for ſo it certainly is.

Mind your own buſineſs, and you will have the fewer temptations to be diſpleaſed: and you will always be in a better capacity to check your reſentments, when you are provoked.

The fault of another that offends *you*, can afford no reaſon for you to offend *God*.

You may endanger your own ſafety by a haſty reſentment; but what good can it do?

He who may have done you one *ill turn*, may do you another; and, perhaps, he wiſhes for nothing ſo much, as to make you angry; as this may afford him an opportunity of expoſing you.

If you are not ſo cunning as your adverſary, he may have the ſuperiority on the ſide

of doing miſchief; but, in the end, it may coſt him many a bitter tear.

You ſee how eaſily reſentments may prove as a ſharp ſword turned againſt your own boſom.

Buſy yourſelf, I ſay, in doing *good:* let others, if they are ſo unwiſe, do *evil.*

Do good, and you will be loved, and honoured, at leaſt by thoſe who are *good.*

If you ſhould be inſulted by thoſe who do *evil,* the evil will recoil on themſelves: whatever it may be to *you,* it muſt be hurtful to them. You try your patience, and appeal to heaven's high throne, before which you muſt one day come.

The *chriſtian* doctrine is, love your enemies: that is, do not treat them ill, or as if you hated them; but do them all the good you can, conſiſtent with your other duties.

Think of the mercy and forbearance of God towards all the children of men.

Obſerve how kindly the earth provides for us! Is it not under the direction of God?

Even when the clouds look dark, as if they were frowning on the children of the earth, even then they drop marrow and fatneſs in gentle ſhowers.

Thus you ſhould do. Even when you have cauſe to be angry, you ſhould meditate *good*; at leaſt the good of bringing your opponents to a right ſenſe of their own conduct. Act as a brother and a friend to mankind; and forgive others their treſpaſſes, as you expect the forgiveneſs of yours.

Attend ſtrictly to what you ſay, when you repeat the *Lord's Prayer*; and kindneſs to your fellow-creatures will flow from your heart in ſtreams.

Advantages of your preſent Situation, and the Duty of Peacefulneſs.

IN regard to your *preſent ſituation,* my boy, you are at ſchool to learn how to cultivate, not theſe fields only, but your own mind alſo. Attend to both, that they may bring forth their fruits, and that your life may be happy. Learn how to teach your children hereafter, that they may teach theirs, and generations yet unborn bleſs your memory.

That which you ſow, you will reap. While you ſow good ſeed in the earth, by the hand of induſtry, that it may bring forth, ſow good ſeed in your mind alſo, that your ſoul may at length reap the harveſt of immortal joy.

If any quarrel or diſagreement ſhould happen; as a friend to your companions, try to make *peace,* and promote mutual forgiveneſs. But when this cannot be done, if you appear as a fair evidence before your *captain,* and your judge, it is a duty next in rank. He will enter into the merits of the cauſe, and do juſtice.

Repreſent facts, worthy of being repreſented, fairly and candidly, whether they happen in the field, or under this roof: do it without malice, and extinguiſh every ſpark of revenge.

Read this article with attention before you complain.

Be ſorry for another's faults; ſo ſhall your own be the more eaſily forgiven, and you will become the friend and the delight of your companions and mankind.

Duty to Parents and Maſters expreſſive of Duty to God.

A *juſt man* is honourable and reſpectable. We ought to hold him in high eſteem for his juſtice: but for *a good man, we ought even to die.* By good, we mean a perſon not only juſt, but merciful, tender-hearted, gentle in manners, ready to oblige and ſerve, we may almoſt ſay, even to *die for us.*

This leads us to the conſideration of the vaſt debt we owe to our parents.

Duty to parents is one of the commandments of God. When they do not act as they ought, we muſt draw a curtain, and weep over their weakneſs. If they act properly, that is, religiouſly, and as good ſubjects ought to act, the obligations to them, for their kindneſs to us, are ſo much the ſtronger. I ſay *kindneſs:* without their tenderneſs and fatherly care, how could we have ever been reared from the tender infant ſtate? we muſt have periſhed: the hand of the parent is the hand of God.

If you intend to obey your God, our common father and friend, obey your parents: if you do your duty to them, the

world may be as *fathers* to you: and if you do it not, you will be as thoſe bad children, of whom the Wiſe man ſays, "The eye that mocketh his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it."

The worſt of evils may be expected to fall on thoſe who are diſobedient to their parents. The ſame often happens to thoſe who diſobey their maſters, who are appointed by Providence as parents.

Vengeance is threatened againſt thoſe who treat parents unworthily, or diſreſpectfully. Duty to *them* repreſents duty to *God*, who commands us to honour our parents.

Carry this always in your thoughts, that poverty and riches, adverſity and proſperity, death and life, come from him who rules the world.

The great God and Father of men and angels, who governs all things, overlooks not even a fly, much leſs the nobleſt creature on the earth, which is *man*.

When man acts as he ought to do, the heavens ſmile on him. He carries a heaven in his own boſom, which no power on earth can take from him. He is armed at all points, and fitted for all trials. Let him take care that his cauſe be good, and he will ſurely conquer, or fall to riſe again in glory!

Accuſtom yourſelf to look up to your *captain*, as your friend who means to do you all the good he can. He is the repreſentative of your father and your mother. He is put in authority over you.

Command is eſſential to the well-being of this eſtabliſhment; and if obedience is in concert with it, be aſſured it will make the ſweeter muſick to your ears, and render you much the happier.

The great Care of Mankind ſhewn by the Creator of the World.

AS you grow up to manhood, apply your thoughts, as often as you ariſe from your bed, to the conſideration of the goodneſs of the great Parent of mankind in preſerving you; and while you act a good part comfort yourſelf, that his mercies paſt are pledges of his future favour; and that whatever evil may befall you, which you had not wiſdom to foreſee, nor ſtrength to ward off, yet that ſo long as *you* are good, *it* may contribute to your good, becauſe it may increaſe your virtue: and we are aſſured, that all things happen for good to the *good*, upon the principle that a good uſe is made of every event.

Seek the applauſe of your own conſcience, rather than the opinion of others; remembering, that when you ſpeak of good, with reſpect to God, it is the good that will be ſo for ever!

Whatever your fortune may be, proſperity renders men vicious oftener than adverſity; and the latter generally diſcovers virtue moſt. In humble life, virtue may be diſcovered; and virtue is not the leſs virtue on account of our condition: all is open as the noon day brightneſs to the eye of God!

Firſt conſider, that as ſurely as there is a *world*, there is a *God* that made it; and that his power is as far beyond that of the *greateſt monarch*, as his goodneſs and wiſdom exceed the comprehenſion of the *wiſeſt and beſt* of men.

You know that God made the world; for you *ſee it*. You may as reaſonably conclude that he governs it, or how would the *ſea* know its bounds; the ſun ſhine on the *earth*; or the *earth* bring forth her increaſe, regularly, to ſupport our lives?

Obſerve how your own work in the field proſpers under your hands. It cannot be chance. There is a power above that governs all nature, and provides for man ſo liberally, out of the earth, of which he was made.

As the eyes of a good ſervant wait on the hand of his maſter, and he is ready to obey his commands, ſo muſt you be ready to learn and to obey the *commandments of God*, the Almighty Lord and Governor of the world; even the God who *made you*, and all things that are made; he who diſperſes the miſt; who ſtills the raging of the waves; who knows all our thoughts, and ſees every action of our lives.

Be aſſured that you are as much the care of God, as if you had been born in a palace. What is the deciſion of the wiſeſt man that hiſtory has recorded?

"*Better* is the poor, that walketh in his uprightneſs,

uprightneſs, than he that is perverſe in his ways, though he be rich, though he be a king, though he be any thing the world can make him. "An honeſt man is the nobleſt work of God."

And let any ſenſible man, who has any feeling of wants reſpecting virtue, and the account he is to give at the tribunal of heaven, conſider theſe *ſayings* for a moment, and he will pronounce that no great ſtretch of wiſdom is neceſſary to diſcover them to be true and *righteous*, for this plain reaſon, that the things of *this* world paſs away quickly; the things of the *next* endure for ever!

Do you not perceive, that there is as good reaſon, why you ſhould be careful to *behave well*, as if you were the ſon of a gentleman?

As you deſire to learn what you are to do, to render yourſelf acceptable to God, and all *good men*, under all accidents which may happen to you; carry it conſtantly in your thoughts, that God hath been merciful to us all, even beyond all conception. This is apparent to every believer, by his ſending his only Son *Jeſus Chriſt* into the world to *teach* us his will. Even the Saviour of the world, (moſt wonderful to think of!) came from the boſom of his Father, perfect *man*, as well as *perfect God*, to die on the croſs; and he certainly did ſuffer this ignominious death for *you* and all mankind.

You find by your New Teſtament, and the concurrent teſtimony of the chriſtian world, that the Saviour of mankind ſealed the truth of what he taught us in his Goſpel, with his *blood*; and then, riſing from the dead, aſcended in triumphant glory into heaven, where he now ſits at the right hand of God, interceding for all ſinners who truly repent and amend their lives.

Now, my lad, will you not be very careful to avoid offending ſo good a God? Will you be ſo raſh as to offend *him* whoſe power no man on earth can reſiſt?

A wounded Conſcience, who can bear?

A Conſciouſneſs of doing well, is ſaid to be muſic at midnight. No ſcene of darkneſs, or the horrors of burſting elements ſurrounding you, can deprive you of it. It is a feaſt at all hours, and in all places; not what is commonly called pleaſure; for it is joy to the heart; a calm joy, which triumphs in the heart and underſtanding, even in ſpite of ſickneſs, pain, and want.

You are a *chriſtian*: as ſuch you ſhould learn that every wicked man muſt be a ſlave to fear, ariſing from guilt, as the forerunner of the puniſhment that awaits ſinners; and this is one of the ſevereſt kinds of *miſery*, and avoidable only by a *virtuous life*.

It is a *guilty conſcience* which makes men *diſſatisfied*, and occaſions mumuring, diſcontent and fearfulneſs. "The wicked flee when no man purſueth; but the righteous are bold as a lion."

It is conſtantly obſerved, that a habit of pleaſantneſs, good-humour, and pious reſignation to the providence of God, and the evil accidents to which life is ſubject, renders men an over-match for any evil that can befall them; for good-humour, ſupported by a good conſcience, ſmiles, even when Death holds up his dart.

God being our common Father, all is under *his* direction!—

Hope always for *good*; for ſooner or later *good* will happen to thoſe who obey God. Wait his time, and feaſt on the conſciouſneſs of doing and intending good.

The greateſt Bleſſing a Man can enjoy is Peace of Mind.

THERE is not a word in our language more common than happineſs; but when we come to examine things to the bottom, we ſeldom find that happineſs goes further than eaſe and contentment, or comfort. We are apt, indeed, to imagine that many are very happy, though perhaps they enjoy no eaſe nor comfort. Whoever envies their condition, may be reaſonably ſuppoſed to be ignorant of the circumſtances which attend it.

The good, in all ſtations, muſt be happy in the end, becauſe they are good; as the wicked will be miſerable, becauſe they are wicked. So GOD, who governs the world with wiſdom and juſtice, has appointed!

This ought to be *your* comfort, and the ſubject of *your joy*: that the mercies of God

are

are extended over all his works, and conſequently common to the rich and poor.

You cannot expect to proſper unleſs you are ſober and faithful; and to be faithful to God and not to men is impoſſible. Nor will it avail you to learn how to get your bread, or to keep your *body* from periſhing by hunger, if at the ſame time you neglect your duty to God, and leave your *ſoul* to periſh for ever.

Let not mercy, nor truth, nor juſtice, nor the love of God, ever forſake you. Bind them about your neck. Wear them in your boſom. Write them on the tablet of your heart. So ſhall you be happy among the children of men; becauſe this will render you a dutiful child of our heavenly Father, who is kind and merciful to all ſuch as obey him with a true and contrite heart.

Comfort the ſovereign Balm of human Life!

HAVING made up your mind, even to be happy in the thought which is apt to make the rich wretched, *the thought* of death; call to remembrance that which is declared by the God of Truth: The life of man conſiſteth not in the *abundance* that he poſſeſſeth.

It is well known that many run mad with plenty; and that ſome, who might have been eaſily tempted to evil by the power of riches, are rendered happy, even in poverty.

Every man who is not a *fool*, knows that *Nature* makes but ſlender demands on us. *Food* and *raiment*, and *covering* from the inclemency of the ſky, are neceſſary, and eaſily obtained by the *induſtrious:* and ſuch as are mad enough to prefer lying down in a ditch, may die there. Many and ſtrange mad tricks do lazineſs and *cowardice* play.

Conſider, whatever may be vulgarly imagined to the contrary, how kindly and graciouſly the providence of God diſpenſes, with an equal hand, the happineſs which this world is capable of affording, to the poor as well as the rich. And conſider our Saviour's Parable of *Dives* and *Lazarus*.

True piety, and health, are beyond all price.—But if health forſakes you, and you ſhould approach to the borders of the grave, if you incline your heart to the Almighty, he will never forſake you. "Acquaint yourſelf with God, and be at peace."

Convince yourſelf that of all kinds of *poverty*, the greateſt is the poverty of the mind. Thoſe who have not compaſſion for their fellow-creatures, nor a ſenſibility of their own faults and ſins, are the pooreſt, in the trueſt ſenſe, of all the children of men.

To be *diſtinguiſhed for a good mind*, is not peculiar to the *rich*, nor the *learned*. Solid worth and genuine virtue are confined to no condition.

Who can pretend to greater wiſdom or happineſs, than to be fit to live, and fit to die? This, in effect, is the glory of a man. With reſpect to his ſocial nature, he engages other people to wiſh him to live; and with regard to himſelf, he enjoys ſo much tranquillity of mind, that life or death are ſo far indifferent, that he calmly purſues his proper happineſs as a *man*.

The way to obtain this glorious ſituation, is to ſeek for uſeful employment; and whether in peace or war, by land or ſea, to labour for *honeſt bread*, that you may enjoy its ſweets as the reward of *honeſty*.

To honour the King, and do Juſtice to the Public, are Duties required by our Religion.

YOU are a ſubject in a kingdom, where, from the frame of its conſtitution and government, the people might be the moſt happy on earth; but it requires more virtue, on our part, than we ſeem to be aware of.

We live under the beſt laws, but there is more reaſon to fear their being broken by us who are protected by them, than by the *great*, who are appointed the guardians of thoſe laws. Obey them for your own ſake: obey them for your ſecure enjoyment of life, and property, and all the comforts of a peaceful habitation.

The more reſpect you pay to the *King*, and the *government of your country*, the more honour you do yourſelf.

You will find, as you grow up, what it is to honour the king, as the firſt magiſtrate, and the head in church and ſtate. To cheat *him*, is to defraud the *public*; and this is as great a ſin, as to cheat any private perſon. Let them, who attempt to reaſon, make

what they can of this kind of fraud, it is cheating. The *commandment* is, "Thou ſhalt not ſteal;" that is, of no perſon or community. Thou ſhalt not take, or apply to thine own uſe, that which belongs to another.

You have heard of perſons they call *ſmugglers*. This is a ſoft name given to thoſe who rob the public of the duties appointed to be paid by law. But it is theft and rank ingratitude to the government under which we live and are protected.

When we are injured, we appeal to the laws: in them we find redreſs. But if we trample on thoſe laws, or deprive them of the means of ſupporting government, we do what in us lies to deſtroy the very laws we depend on for every thing we hold dear.

If *taxes* were not paid ſufficient to ſupport *government*, how is government to be ſupported, or we prevented from going into confuſion? The queſtion being put to our Saviour, he charged the *Jews*, and all generations, to "render unto *Cæſar* the things which were *Cæſar*'s." Shall we diſobey *him*?

Unleſs you pay to the utmoſt in your power what is demanded by law, you not only diſobey Chriſt, but as you deſtroy laws, you deſtroy your ſecurity of *liberty* and *life*.

Every one who hath a will to do good, equal to his power, in his ſtation, is worthy of honour. But if he who is appointed by Providence to fill a throne, is treated with diſreſpect, and even robbed of what belongs to him; can it fail of being highly offenſive to the great Sovereign of the world? How can he pretend to complain of thieves and robbers, who himſelf robs the chief magiſtrate of the means of protecting his people?

Reſpect for the Clergy is one Part of Reverence to Religion.

NEXT to the *king*, you muſt pay honour to the *clergy*; and the king himſelf is the head of the church.

To deſpiſe the *clergy* is the firſt ſtep towards deſpiſing *religion*; and he that deſpiſeth religion, muſt be the vileſt outcaſt of the earth, and unworthy of the breath he draws.

The Wiſe man ſays, "*Fear the Lord* with all thy ſoul, and *reverence his prieſts*: love *Him* that made thee, with all thy ſtrength, and forſake not *his Miniſters*."

To prove that you fear God, ſhew reſpect to his *immediate ſervants*, the preachers of the goſpel of Chriſt. And if you diligently *attend to them*, they will ſee that their labour is not in vain, and will be the more inclined to *attend to you*.

A good miniſter of the goſpel of Chriſt, muſt be a good man; and a good man, being alſo a miniſter of the goſpel of Chriſt, appears like a true meſſenger from heaven, to guard us from the wiles of the devil.

Be it your chief concern, on all occaſions, to pay the honour and reſpect due to the clergy. Humility and candour recommend the unlettered to men of knowledge and learning, beyond all other pretences.

A clergyman, who is a man of good underſtanding and real piety, will ever take delight in comforting and aſſiſting thoſe who apply to him, in any diſtreſs of mind, or under any conſciouſneſs of ſin, in which advice is needed. But repentance that conſiſts in ſorrow for what is paſt, and amendment of life, is ſo neceſſary, that without it the making confeſſion of offences which trouble the mind, cannot avail.

As you love God, keep holy the Sabbath Day.

THE firſt inſtitution of the ſabbath, by the command of God, appears to have been, that men periodically celebrating the creation, might adore the Creator, the one *true God*, and be thus guarded againſt idolatry.

Churches are the temples of God; and where theſe are found, they are confeſſedly the proper places for chriſtians to meet in, for this celebration; and with one united voice to confeſs their ſins, and ſue for pardon; and worſhipping him in ſpirit and in truth, prepare their minds for a ſober and religious life.

The higheſt honour a man can enjoy, is to worſhip God: but it muſt be done in ſpirit and in truth; otherwiſe it is mock devotion, or the offering of a fool, who does not conſider that he is doing evil.

The attention of the mind depends very much

much on the ſincerity of the heart, as well as the labour of it.

Attention is more eaſy to ſome than to others; but he who is conſcious of wandering, muſt take the more heed: he muſt labour to fix his thoughts: he muſt call upon himſelf the oftener, to recollect what he is about; and if he falls, to riſe again.

He muſt baniſh the world from his care when he prays. And when the clergyman ſays, *Let us pray*, he ſhould conſider this invitation as if he had ſaid, "My brethren, "be *attentive*; the work we are about re-"quires attention. I am going to take the "lead in a ſolemn addreſs to the Almighty, "and you muſt ſhew your righteouſneſs be-"fore him who hath declared his ſalvation "to all the ends of the world, to his true "worſhippers; and all lands ought to ſhew "themſelves joyful in the Lord, to ſing, "rejoice, and give thanks."

Well then, my good lad, learn to conſider what you are about when you pray to God.

"Let the ſea make a noiſe, and all that "therein is: the round world, and all that "dwell therein. Let the floods clap their "hands, and let the hills be joyful together "before the Lord, for he will come to judge "the earth. With righteouſneſs will he "judge the world, and the people with "equity."

This is the language of the holy pſalmiſt, and this is the common ſenſe and intention of the worſhip of God; and whether it be in public or private, the caſe is not altered with regard to attention.

You ſee how nobly both the *ſea*, and the land, and all that dwell on the earth, are to join in one common offering to their univerſal Lord. He who is the Lord of nature, great, wonderful, and holy, muſt be highly entitled to the tribute of our prayers.

In regard to the hours in which we are not at our devotion on the Sabbath-day, reading pious books, ſerious diſcourſe, walking, and contemplating what good we wiſh to do, and how we ſhall do every thing that is right, ſeem to be the moſt innocent kind of amuſement. What further you may be allowed will depend on the diſcretion of your *captain*, and the directions he may receive on this head.

The higheſt reproach that can fall on a *man*, or a *nation*, is that of "living *without* God in the world." And can any man be ſaid to live *with him*, if he does not worſhip him? Unleſs he worſhips him in his holy temple (*a*), on the Sabbath-day, it may be doubted if he worſhips him on any day, or lives in a religious manner.

If you neglect your duty on the *Sabbath-day*, you cannot expect a bleſſing on any other day.

The greater reſpect you have for the clergy, the more attentive you will be to keep the *Sabbath-day*, attending divine ſervice, and the inſtruction which may be given you, with conſtancy and delight.

The weather on ſhore can create no hindrance within doors, though it may ſometimes occaſion difficulties in bringing people together when at ſea.

On board the king's ſhips in general there are *chaplains*. It is a ſhame that any capital ſhip ſhould be without one.

In *frigates* and *ſmaller veſſels*, and *merchant ſhips*, one of the *officers* generally prays and reads to the ſhip's crew, as above mentioned.

On your part remember, wherever you are, that nothing can be ſo fooliſh, or childiſh, as to be careleſs on ſuch occaſions. Careleſſneſs, in this inſtance, is but another name for *wickedneſs*.

Every place, where God is worſhipped, is his temple; and devotion may be as ſincere in one place as in another.

Prayer the Tribute due to God.

NO man in his ſenſes can deny his dependance on God. And to magnify the Lord our God, and fall down before his footſtool, is not leſs agreeable to the ſpiritual nature of man, than to eat and drink in ſupport of his animal nature.

The holy pſalmiſt, ſpeaking of the moſt eminent characters, ſays, "Theſe called "upon

(*a*) In bad weather, if the church happens to be remote from the ſchool, the ſervice, it may be preſumed, will be performed in a very regular manner in the working or ſchool-room, with the ſame attention as it is performed at church on Sundays.

" upon his name, and he heard them. He " ſpake unto them out of his holy pillar," (alluding to the awful conference the Almighty had with Moſes the leader of the Jews) " for they kept his teſtimonies, and " the law that he gave them."

And he breaks into this devout requeſt, " O magnify the Lord our God, and wor- " ſhip him upon his holy hill; for the Lord " our God is holy!"

That *he* made us, and not *we ourſelves*, is confeſſed; therefore we ought to go into his gates with thankſgiving, be thankful unto him, and ſpeak good of his name. And if we conſider the reaſon he aſſigns, it is beyond all deſcription beautiful, and delightful to the ſoul of man; " for the Lord is *gracious*, " his mercy is everlaſting, and his truth " endureth from generation to genera- " tion!"

We are told in another place, " his truth " endureth *for ever*: there is no end of his " greatneſs." Of this we are aſſured, for he is infinite in all perfection, and his glory everlaſting; and though man is but as a worm before him, yet if he obeys, he will be exalted, even but a little lower than the angels of God.

You are a reaſonable Being, and may conclude, that he who does not pray to God, does not appear to have any dependance on him; and he, who, according to the Scriptures, lives without God in the world, cannot be ſaid to live under his protection; but is in a miſerable forlorn ſtate, with reſpect to both worlds.

Whether the reverend gentleman who may be one of your directors, or any other divine, or your *captain*, who may occaſionally officiate, performs the office of public worſhip, it ought to be done in the moſt ſerious manner. Every one is to conſider what belongs to his own duty, as to decent behaviour; and to his own ſoul, with regard to ſerious attention.

Rejoice exceedingly in the happineſs which attends the performance of this duty. Pray from your heart, that as God is your father, he may be your guide and protector in all your ſteps, even to the grave, from whence you will riſe again.

When any part of the holy ſcriptures, a ſermon, or pious diſcourſe is read, *hear* and *attend*. Conſider alſo what you have heard; reflect on it; imprint it on your memory, that you may be the better for it; and *daily comfort your ſoul* with the hopes of *eternal life*, which is the greateſt, the firſt, and the moſt important object of devotion.

None of us have any grounds of hope in the mercies of God, but through the merits and death of *Chriſt*; nor can we expect to find mercy, if we never *aſk* for it.

Therefore we pray to God, in the name of Chriſt, whoſe prayer we call *the Lord's Prayer*: this you was happily taught, I hope, from your infancy.

Take heed that you do not merely ſay, or repeat prayers, but *pray* from your heart, and conſtantly, morning and night, ſtanding, ſitting, or lying down.

In your preſent ſituation at ſchool, being called upon at regular hours, *kneeling* is certainly the proper poſture of humiliation, and of courſe you muſt kneel.

When you go into the world, pray as ſoon as you think of praying, and you will think of it, if you are in the habit of praying. Do not ſay to yourſelf, *it will do by and by*: pray, I ſay, inſtantly, and mind what you ſay.

Conſider that you are addreſſing yourſelf to the great Lord of heaven and earth, who commands the winds, ſtilleth the raging of the waves, and making our fields fruitful, filleth our hearts with gladneſs.

The more attentive you are, the nearer you approach him, though unſeen; and the more mindful he will be of your humble petition.

Attention to what we ſay, is always manly, graceful, and worthy of praiſe: and nothing is more noble among the children of men, than to *pray* to God, and to *truſt* in him. Do this, and you will be a *man* indeed, and all the hardſhips that may befall you, will appear light as air.

Learn to repeat a few ſhort prayers without book; you will find time enough to uſe them, whether, as I have ſaid, it be *kneeling*, or *ſtanding*, ſitting, or lying down.

The *three* firſt prayers in the little Devotional annexed, are ſhort, and eaſily learnt; the others, if you do not learn them by heart, you may uſe them pioufly.

By no means neglect learning to repeat without book a *morning* and *evening* prayer, and the Lord's prayer. They never can be any burthen to you, but they will eaſe you under all other burthens.

When you are about to pray, conſider what is meant, and that you ought to collect your thoughts, that your heart may keep pace with your tongue. Thoſe who only repeat words, without thinking of the meaning of thoſe words, "offer up the ſacrifice of *fools*, who conſider not that they do evil."

Belief, with reſpect to the Things of another Life, is Faith; and Faith, with good Works, is Religion.

AS a *chriſtian*, conſider what it is *you believe*; and what *real chriſtians* univerſally acknowledge.

Stop your ears againſt all manner of evil diſcourſe. Shut your eyes againſt all objects which may hurt the purity of your mind, calling to remembrance, that *Jeſus Chriſt*, the great Prince and friend of mankind, ſuffered a painful death on the croſs, that, through his blood, you might be ſaved from eternal puniſhment, and partake of the everlaſting joys of heaven!

This is ſo much an article of the chriſtian faith, that no man can be called a chriſtian, who does not believe it.

Every young perſon is taught to repeat the *Belief*, and to conſider it as a declaration of his faith, and conſequently to be careful to act according to it. The ignorant ſometimes confound it with *prayer*, and call it by that name, but it is properly a ſolemn declaration of faith, and aſſurance that there is a ſtate of rewards and puniſhments.

The BELIEF.

I Believe in *God the Father Almighty*,—maker of heaven and earth:—And in *Jeſus Chriſt* his only Son our Lord;—who was conceived by the *Holy Ghoſt*;—born of the Virgin Mary;—ſuffered under *Pontius Pilate*:—was crucified—dead and buried;—he deſcended into hell;—the third day he roſe again from the dead;—he aſcended into heaven,—and ſitteth on the right hand of God the Father Almighty;—from thence he ſhall come to judge the quick and the dead.—

I believe in the *Holy Ghoſt*;—the holy Catholick Church;—the Communion of Saints,—the Forgiveneſs of Sins,—the Reſurrection of the Body,—and the Life everlaſting.——*Amen*.

Here you find much matter for your attention, being an abridgment of the belief of a *chriſtian*, eaſy to be comprehended by thoſe who have *faith* in Chriſt. By deſcending into hell, is to be underſtood the region of departed ſouls—and not that *he* could poſſibly ſuffer, as men who are ſinful may. And remember, as *he* roſe from the dead, ſo will *you!*

The important Duty of receiving the Sacrament of our Lord's Supper.

TO be a *chriſtian*, a man muſt remember *Chriſt*. He muſt remember him in the way which *Chriſt* himſelf requires to be remembered in. No man can pretend to ſay, "I *will remember Chriſt*, but not in *the way* "*he has commanded*." The heart and underſtanding revolt againſt ſuch a wicked kind of ſpeech.

As you advance in days and weeks of life, your mind will open to the conſideration of the important matter contained in your *belief*, of which you make a ſolemn declaration, more than once, on every Sabbath-day.

You muſt conſider one article after another, in order that you may comprehend and digeſt what you ſay: and what is more familiar to the mind of thoſe who are true believers, than the facts they ſay they believe, and the faith they entertain. As your reaſon ripens, ſo ſhould your faith.

It may be hoped this ſchool will be truly a *chriſtian ſchool*; a ſchool of chriſtian ſcholars, omiſſive in no duty of their religion; but ambitious of the moſt glorious character among men, that of being the true worſhippers of God, after the manner of their fathers, who believed in Chriſt as the Saviour of the world!

If there ſhould be any *confirmation* within a reaſonable diſtance, the *captain*, having firſt ordered you to be queſtioned by a miniſter of the goſpel of Chriſt, will have directions to ſend you to be *confirmed*; as our church directs. You could not anſwer for yourſelf when you was chriſtened, but you may now take your baptiſmal vow on

 yourſelf,

yourſelf, as knowing the diſtinction of good and evil.

But whether you are confirmed or not, if you remember Chriſt, at his altar, as chriſtians are *commanded* to do, which is receiving the ſacrament of our Lord's Supper, you do, in effect, take on yourſelf the vow made for you at your baptiſm; and who on earth can do this for you, if you do it not for yourſelf? And you will have read, and heard diſcourſes, and prayed, like a baby, if when you reach the age of fifteen, you are not in a capacity of comprehending that Chriſt died for you, that you might live for ever; and that he required of us all in expreſs terms to ſhew forth a memorial of *acknowledgment* of his love for us, even 'till his return in glorious majeſty to judge the world.

Well then, if this is a part of your religion; and if this ſchool is calculated to ſupport the intereſt of religion, and make its ſcholars *men* in good earneſt; to diſtinguiſh them amidſt the ignorant who know not, and the wicked who do not regard what they know; *this duty*, among others, muſt be obſerved.

Thus we may have the honour of ſhewing an example to ſchools of a very different kind, in point of expence and quality of ſcholars, what belongs to our religion, as chriſtians, in which we are all ſo much intereſted.

Young perſons going into the world with ſo much knowledge, and ſo much practice, in what they know relating to ſalvation, will acquire the *means* of ſecuring their faith. If *you* are wiſe, *ſecure your faith in Jeſus Chriſt*, by making your practice correſpond with it.

You ſay, that you believe Chriſt was crucified, died, and was buried: You are perſuaded that he ſuffered death on the croſs for the ſins of the world: You will find in your New Teſtament, that he commanded us *all*, rich and poor, old and young, to remember him, 'till his return to judge the world: and that we ſhould on no account *forget* him, or his commandment, *how* to remember him, he has pointed out the method by which it ſhould be done.

That we are bound to obey *this command*, is as certain, as that we are bound to do any thing which he commanded.

He has ſaid, "*Do this in remembrance of me*;" and what was it? To eat bread and drink wine in a ſolemn manner, as emblems of his body broken and his blood ſpilt; and as a ſolemn memorial of him, and our profeſſion of being his followers.

There is nothing in this duty that is difficult to underſtand: it is ſimply a chriſtian duty, the breach of which cannot be diſpenſed with. But not being ſo generally in uſe among people of your condition, they act as ſtupidly as if they really underſtood not their religion, and this part has been ſhamefully neglected.

Now let this ſchool have the honour of practiſing this part of our religion, avoiding the ſad conſequences of negligence, which has let in an inundation of wickedneſs. Not having acted in *this* particular as if they were chriſtians, thouſands have forgoten that they were ſuch in other inſtances; and have not ſought the grace of God, with contrite hearts, either to promote their doing good, or preventing evil: and much wickedneſs has followed, to our great ſhame and reproach.

He that receives the ſacrament of our Lord's Supper, receives an outward viſible ſign of an inward and ſpiritual grace, as children are taught in their catechiſm. And what is this but an object which we ſee, feeling at the ſame time in our hearts that we are doing a duty towards God, and remembering our Saviour Jeſus Chriſt, *that he may remember us!*

The perſon who thus receives bread and wine at the altar, does indeed engage that he will be careful to abſtain from ſin: but what is he, if he does *not mean* to abſtain from ſin, whether he receives this ſacrament or not?

If he is a *chriſtian*, as ſuch he muſt remember Chriſt, and in, and after the manner Chriſt himſelf has commanded us to remember him. A boy of common ſenſe, at the age of fifteen, may comprehend this as well as a man of threeſcore.

If he performs this chriſtian duty, and ſhould through human infirmity treſpaſs, he may ſay, "where is the man that ſinneth not?" But will he not the ſooner recover to a ſenſe of his guilt, and repent? And the ſooner he begins to be ſo much a chriſtian, though a very young man, the leſs ſubject he will be to forget his religion as he grows old: and

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he will always be the leſs ſubject to treſpaſs, becauſe he will always carry in his mind the ſtronger ſenſe of what he owes to God and his Saviour Chriſt.

It may be ſaid "this is an awful part of our religious worſhip." True: but all parts of religious worſhip are awful. This is not more awful than prayer; but unhappily, being neglected as it is, many ſuppoſe it to be ſomething not eaſily underſtood, and think it a reaſon to neglect it: and from neglect, when young, they continue negligent when old, and live and die, as if they did not underſtand, or would not attend to the common ſenſe of their religion.

When we pray to God, and ſuffer our minds to wander, and do not endeavour to collect our thoughts, we offer the ſacrifice of fools: and ſo it is at the altar, where we eat bread and drink wine in remembrance of our great friend and benefactor the Saviour of the world. Why ſhould we be afraid of doing what is right, fit, neceſſary, and commanded by Chriſt, to be done? There is much greater reaſon to fear danger from neglecting his command.

Can any thing be more agreeable to common ſenſe, than this conſideration, that our bleſſed Lord, our friend and redeemer, juſt before his death, *commanded* us to do the thing in queſtion in remembrance of *him*; in remembrance of his great kindneſs, even to die for us; and can we decline an act of gratitude and duty to him ſo eaſily performed?

Whence comes ſo much wickedneſs amongſt us? Is it becauſe we receive the ſacrament of our Lord's Supper as he commanded? No; but it may be ſaid, it is becauſe we do not receive it. We neglect this duty; and in this negligence, forget and neglect our religion.

Merely to aſpire at diſtinction is not the object; for that would be making our religion to anſwer worldly ends: but to do our duty as chriſtians, let others do as they may, is the way to *act right*, with a view to both worlds; and that is what *we* mean.

There cannot be a greater abſurdity, than the excuſe uſually made by many grown perſons, as if they abſented themſelves from the table of our Lord, out of reſpect to it. The truth is, they were ignorant when young, and they live ignorant and idle, acting as a ſervant who pretends he does not obey his maſter's commands, out of reſpect to him.

All thoſe who are old enough to exerciſe their *reaſon*, yet live and die in this act of negligence, are very cowardly, as well as very fooliſh and irreligious. Unhappily their negligence is the effect of perverſeneſs. To fear that if they offend, after performing this religious duty, they ſhall be in a worſe condition than if they had not performed it; and at the ſame time to live in a habit of diſobedience of the dying commands of our great Lord and Maſter, you may eaſily perceive is doing an evil thing, for fear they ſhould do an evil thing, and neglecting a good one, for fear it ſhould not be good.

It is as great fooliſhneſs as it it is wickedneſs thus to deceive themſelves.

Do you, in good time, what you ought to do. Do what you are required, and truſt in the mercies of God, that all will go well with you. If you do not truſt in his mercy, where is your religion? And if you do truſt in it, why entertain a doubt, that you ſhall offend him by doing that which he has required you to do? You may perceive how fooliſhly people reaſon, when they neglect this duty.

We are not to ſuppoſe that any perſon, young or old, goes to the altar of Chriſt as an ox goes into a ſtall, but that they underſtand what they are about, and that they are doing what they are required and commanded to do; and that they hope, by ſo doing, God will be the more merciful to them.

In every ſhape and form that can be imagined, this chriſtian duty ought to be performed. The poor are ſaid to be more immediately of the family of God; can *they* be leſs bound to be dutiful than the rich? You are as much a chriſtian as the firſt lord in the land. Have you not a ſoul to be ſaved as well as he? Is God any reſpecter of perſons? We are repeatedly told, that he is not. It is he that doeth the will of God that is accepted of him.

Even now, at your entrance into the ſchool, begin to think, and to do what you ought, every thing in its proper time and ſeaſon.

To obey the commands of God and our Saviour, is the ſum and ſubſtance of the life of man; and that which diſtinguiſhes him from the beaſt that periſhes.

The COMMANDMENTS.

I. THOU ſhalt have none other gods but me.

II. Thou ſhalt not make to thyſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth. Thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children unto the third and fourth generation of them that hate me; and ſhew mercy unto thouſands in them that love me, and keep my commandments.

III. Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days ſhalt thou labour and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God: In it thou ſhalt do no manner of work, thou and thy ſon and thy daughter, thy man-ſervant and thy maid-ſervant, thy cattle, and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea and all that in them is, and reſted the ſeventh day, wherefore the Lord bleſſed the ſeventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou ſhalt do no murder.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X. Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

You muſt always carry in your mind, that theſe commandments were given by God himſelf, to the *Jews*, through their great leader *Moſes*, and ſince that event confirmed to *us* by *Jeſus Chriſt*, who came from heaven to teach and confirm our obligations to obey. Nothing is more eaſy to underſtand, than theſe laws. Nothing can appear more neceſſary to the peace and good order of the world. If *you* hope for mercy after death, you muſt act an honeſt part, and carefully obey theſe laws. It is *monſtrous ignorance* not to *know* the commandments, and *monſtrous folly* not to *obey* them, when you know them. To do this you muſt pray to God for his aſſiſtance and favour.

MORNING PRAYER, *the firſt.*

O Lord God Almighty, I humbly thank thee for thy care of me in the night paſt. Keep me this day from all harm; and help my endeavours, that I may behave myſelf humbly, ſoberly, and like a *chriſtian*, diſcharging all my duties with zeal and fidelity. Let me continually call to mind, that it is by thy gracious providence my life is preſerved; and deliver my ſoul, O God, in all danger! This I beg, for the ſake of Jeſus Chriſt, in whoſe moſt bleſſed name I further pray:

The LORD'S PRAYER.

OUR Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us *our* treſpaſſes, as *we* forgive *them* that treſpaſs againſt us. And lead us not into temptation: but deliver us from evil, for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

The *Lord's prayer* is of the greateſt value, not only from the wiſdom and goodneſs of its author, the Son of God, but likewiſe for the comprehenſive and humble petitions it contains, referring all to the will of the Moſt High, both in *life* and *death*, that we cannot conceive any thing ſo well ſuited to our wants and imperfect ſtate. But it goes further, for we are *commanded* by him, when we pray, to uſe this prayer. Endeavour likewiſe to learn by heart, the following ſhort prayers.

MORNING PRAYER, *the ſecond.*

O Almighty and merciful Lord, who haſt ſafely brought me to the beginning of this day; I beſeech thee to defend me from all temptations, that I may chearfully perform the labours of the day, and never take thy name in vain. O guard me from all falſehood and uncleanneſs; all cruel, unjuſt, and uncharitable words and actions, that I may ever enjoy a good conſcience, and fall not into that everlaſting puniſhment which waits on impenitent ſinners. This I beg, O Lord, in the name of my bleſſed Saviour and Redeemer, Jeſus Chriſt. *Amen.*

Our Father, &c.

For the Morning, and Defence againſt Sin.

O God, my father, and my friend, who haſt ſafely brought me to the beginning of this day! defend me in it, through every hour, that I may not do any thing contrary to thy will; and that all my thoughts, words and deeds may be acceptable in thy ſight, through Jeſus Chriſt our Redeemer. *Amen.*

EVENING PRAYER, *the firſt.*

O God, my Almighty Creator and Preſerver, accept my moſt humble thanks for thy protection, and all the bleſſings I have received at thy hand. Forgive the ſins I have committed againſt thee this day, and make me hereafter to tremble at the thought of doing any thing that is wrong. Give me, O Lord, a juſt ſenſe of thy being preſent every where, both day and night, by ſea and land; and that all my thoughts, words, and actions, are open to thy view. And among the manifold changes and chances of this mortal life, let my hopes ſecurely reſt in thee, through the merits of my only Saviour *Jeſus Chriſt*; in whoſe bleſſed name I further call upon thee. *Amen.*

Our Father, &c.

EVENING PRAYER, *the ſecond.*

O Merciful Father, and Almighty Protector, on whom all the children of men depend for their preſervation, I now lie down to reſt, in humble confidence that thy goodneſs will keep me in ſafety; that I may ariſe refreſhed in health and ſtrength of body and mind. And when my preſent life ſhall end, O God receive my ſoul into that happy ſtate, which thou haſt prepared for thoſe who love thee, and obey thy commandments. This I beg, through *Jeſus Chriſt* my Redeemer, who died upon the croſs, that if I obey thy laws I may be redeemed from my ſins. *Amen. Our Father*, &c.

Thoſe who go to ſea, and behold the wonders of the deep, or live on ſhore, ſhould ſurely be equally well taught; and ought always to *live*, as knowing that they are, one day, to *die*. As rational creatures we are all accountable to God. We muſt pray to him, or he will certainly puniſh us for our negligence. In ſickneſs, or in health, we are bound to look up to him for comfort in diſtreſs, and never forget him in the day of proſperity.

We live continually ſubject to pain and ſickneſs, and ſhould learn what thoughts we ought to entertain under ſuch circumſtances, and how to reconcile ourſelves to all events with manly courage.

For Aſſiſtance in performing all Chriſtian Duties.

ASSIST me, O Lord, in all my doings, with thy moſt gracious favour, and give me thy continual help; that in all my works, begun, continued, and ended in thee, I may glorify thy holy name, and finally, by thy mercy, obtain everlaſting life, through Jeſus Chriſt our Lord, in whoſe moſt bleſſed name I further addreſs my prayer. *Amen.*

Our Father, &c.

For Succeſs againſt our Enemies in Time of War.

O God of our Fathers, Almighty Lord of Hoſts, Protector of Kings, and Defender of Nations, ſend us thy help from above! ſhower down thy bleſſings on our king and fellow-ſubjects, that we may ſcatter thoſe who provoke us to arms. Go forth with our fleets and armies, that the councils of our leaders may be directed with ſecrecy and wiſdom, and executed with vigilance and reſolution. Give thine angels charge over us who act under them, and protect us with thy ſtrength and mercy. Grant us, O Lord, a ſpeedy, ſafe and honourable peace, that all the inhabitants of the earth, ſeeing thy power, may adore thy name! This we beg for the ſake of the Great Prince of Peace, even Chriſt the Saviour of the world. *Amen.*

In SICKNESS.

MOST merciful God and tender Father, in whoſe hands are the appointments of life and death; grant me grace to conſider my ſickneſs and pain, as thy viſitation, to remind me of my ſins and encourage my repentance. O God, forgive my paſt offences! Remove far from me all impatient thoughts, that I may firmly truſt in thy gracious promiſes, through Chriſt the Saviour of the world. Comfort me, O Lord, under the ſorrows of my ſoul; and whether in life or death, grant me thy gracious protection, that I may ſtill rejoice. This I beg, for the ſake of *Jeſus Chriſt*, who died on the croſs, that, repenting of my ſins, I might live for ever! *Amen.*

For REPENTANCE *and* PARDON *of* SIN.

O God, inſpire my heart with a juſt ſenſe and conſtant remembrance of my ſins paſt, that truly repenting of them, and amending my life through all my time to come, I may obtain thy pardon! Forgive my paſt offences, and let a juſt awe, and religious fear of thee, increaſe as my days ebb out, that I may conform my life to thy holy laws. Deliver me from the bondage of ſin, that I may enjoy a *heart* to underſtand, and a *will* to obey thee! Defend me, *O merciful Father*, from the world, the fleſh, and the devil, which war againſt my ſoul. Pardon all my offences paſt, and ſave me, for the ſake of Jeſus Chriſt my Redeemer, who died on the croſs for the ſins of the world. *Amen.*

For a HAPPY DEATH, *let it come when it may.*

O Eternal God and merciful Father, by whoſe everlaſting decree it is appointed to man once to die, grant me ſo lively a faith in thy word, and ſo firm a confidence in thy mercy, that whenever it ſhall pleaſe thee to call me hence, I may be found maintaining thy cauſe, and thus calmly reſigning my breath, finiſh my warfare with joy! O bleſſed Redeemer *Chriſt*, who diedſt for ſinful man, and didſt riſe again from the grave! thou who at the laſt day wilt appear in thy glorious majeſty to judge the world, let me be found acceptable in thy ſight, and hear with joy thy gracious ſentence, "*Come ye bleſſed children of my father, receive the kingdom prepared for you from the beginning of the world.*" This I beg, O God my Father, and my friend, for the ſake of the ſame Jeſus Chriſt, the Saviour of the world. *Amen.*

INSTRUC-

INSTRUCTIONS

FOR A CAUTIOUS AND PRUDENT CONDUCT

TO YOUNG MEN PLACED OUT IN SERVICE ON SHORE, OR IN THE KING'S OR MERCHANT'S SERVICE, AT SEA.

The true Notion of Liberty.

ONE of the firſt things we *Britons* talk of, almoſt as ſoon as we can ſpeak, is *Liberty*. When you go into the world, you will hear it ſpoken of by ſome who *do*, and ſome who *do not*, underſtand what it really means. When rightly underſtood, it is one of the moſt glorious objects in the world: but do not imagine that *Liberty* will attempt to maintain her ground, where *Virtue* is not her ſhield-bearer. Virtue and Liberty are twins, and, to uſe a figurative expreſſion, proper on this occaſion, they came from heaven together.

Thoſe who do not love and honour Virtue, as their darling friend and companion, have very ſlender ground for believing that Liberty will ſubmit to be *their* friend for any long time. If they treat her ill, ſhe will leave them; and there is but one way of treating her well, and that is, by being honeſt and juſt in all our dealings, treating the laws with reverence, and thoſe in authority with all due reſpect.

The ſons of Britons are born to freedom, and happy might it be if they all knew what it meant. It conſiſteth not in noiſe and riots, nor in doing any evil; but in doing good, in obeying ſuperiors, and thoſe who are put in authority over us, in their juſt and lawful commands. Liberty is a guardian angel, poſted to prevent abuſes under the name of authority: it is in all things ruled by law, guided by law, and for law it hath ſuch reſpect as never to depart from it. To law it appeals, while its enemy becomes a lawleſs, turbulent, gigantic monſter, that devoureth according to his capricious and voracious humour.

Liberty is another name for *virtue*. You may hear people, of wicked and abandoned lives, talk big of liberty, as if they were ſent from heaven to guard it, when they are really the meſſengers of hell. To gratify their own will, they conſider not what is the will of God, in whoſe ſervice alone is *perfect* liberty; and conſequently when the vicious and profligate pretend to be her ſtandard bearers, it is high time we ſhould keep a ſharp look-out, not to be ſeduced, and inſtead of doing *good*, do evil to our country.

As the only true ſupport of liberty is law, without it we could not exiſt as a free people: every one would call his own humour, liberty.

Many a cunning, turbulent fellow, has impoſed on us in various ſhapes, and called himſelf a friend to liberty, that is, a guardian of the poor, and a protector of his country; and had not, at the bottom, a grain of common honeſty.

The duty we owe to God, and our neighbour, comprehends the obligation we owe to the community we belong to. This will lead us to conſider if we are acting *right*; for whatever tends to diſturb the peace, is generally a ſtrong evidence, that we act *wrong* and againſt liberty.

A man who is concerned in pulling down a mill, or breaking open a granary, becauſe grain is at a high price, is guilty of felony, and forfeits his life. Such acts as thoſe are againſt *law*, hurt the community, and are deſtructive of liberty.

Whatever complaints we make, ſhould be done in a reaſonable way, whether to lawgivers or magiſtrates. The more manly they are, the more they ſpeak the true ſpirit of liberty: but manlineſs means ſteadineſs, and a good judgment to diſcern the conſequences of our actions. If we are not moderate in the uſe of what is meant for our

good,

good, we ſhall turn it into evil. If we are not temperate, and heedful of what we do, we may devour the thing which pleaſes our preſent humour, and in the iſſue find it poiſon.

Magiſtrates on ſhore, and good commanders on board of ſhip, guard liberty: the firſt, by officers of juſtice; the laſt, by diſcipline and good order: and where this prevails, as I have told you already, all rolls ſmoothly on.

In the love we ought to entertain for liberty, we ſhould have no private, intereſted views, nor partial regards, for theſe warp the underſtanding, and pervert the heart. Liberty is honeſt and pure, calm and diſintereſted. Public good, and due care that no one be injured, are the objects of liberty; but as every one cannot ſee far enough to judge, ſome do not know what is good for themſelves; and ſtill leſs can they judge for others; ſo that great caution is neceſſary. Liberty is a rich jewel finely ſet, and muſt not be roughly handled.

What is ſaid of wiſdom, may be ſaid of liberty. To be mindful of things paſt, when we judge from experience; careful for things preſent, that we do not increaſe the evil; and provident for things to come, that we do not overſhoot our mark, and bring on the evils we mean to ſhun.

So long as we are virtuous, and obedient to good laws, ſo long we may be *free*; but if we become vicious, and lawleſs, to a certain degree, Liberty being ſo pure, good, and virtuous, in her own nature, ſhe will diſdain to live amongſt us as children of vice and folly.

The Benefit of ſetting off in Life with good Principles and uſeful Knowledge.

TO ſet off in life with ſo much knowledge and practice, and ſuch good principles, as you may have acquired in this ſchool, will give you an advantage you will ever remember with joy. You have learnt a great deal of ſeamanſhip with leſs fatigue, and full as much pleaſure, as if you had been playing at cricket. And ſo far from your being the worſe *huſbandman*, from knowing ſo much of what is to be done on the great deep, you will be the more active in the field.

Of all lively employments, ſeamanſhip renders a man the moſt active in whatever he undertakes. Whatever a ſeaman cannot do in one way, he does it in another; he is fruitful in invention. This is one inſtance of merit; for it keeps up a man's ſpirits in all extremities. The ſame temper which leads a genuine Britiſh ſeaman to conquer or die, gives force to all that he attempts, and he rarely fails of ſucceſs.

Nor is a man the leſs able at ſea for being an ingenious manufacturer, or both *huſbandman* and *manufacturer*. You know that in the king's ſervice, and in the merchants ſhips, but particularly the former, there are numbers of men who are of every kind of buſineſs and calling, that you can imagine; and he that is ingenious and active in one way, may probably be the ſame in another. But to know, in part, whatever may be of great uſe to him, is a pleaſing circumſtance to a man's own heart, not for his own ſake only, but as a friend to the reſt of mankind.

Uſefulneſs of a Certificate of what a Lad has learnt, and is well practiſed in, at the School.

HAVING learnt what you may, of ſeamanſhip, as well as what belongs to the land, a certificate of your knowledge acquired in this ſchool, will be an honourable teſtimonial. It will deſcribe who you are, and what you have been doing, and how well you have acted your part. It cannot fail of being uſeful, whether you ſerve at land or ſea, in the king's or the merchants ſervice. If you go to ſea, and apply yourſelf to *practice* on the great deep, you may ſoon complete the good work which you began here, and may diſtinguiſh yourſelf.

The Uſefulneſs of Swimming.

THERE is no circumſtance which can be uſeful to you, which the truſtees of the ſchool would neglect mentioning. Whether you ſerve ſooner or later by ſea or land, as your inclinations may lead you, it is good for a man to be familiarized to ſwimming (*a*), as you have been: but, as your friend, I muſt caution you not to venture where the tide has power: the ebb or flow may eaſily ſurprize you. I have known ſome heedleſs youngſters periſh in this way, and it happens to landmen, more frequently than to ſeamen, the latter knowing the force of tides.

Cautions when the Scholar goes into the World.

WHEREVER Providence may lead you, remember the *honour* you had of being bred in this ſchool, that when you meet the eyes of a ſchool-fellow you may rejoice with him, in the conſciouſneſs of having behaved well. If you ſhould be placed apprentice to an owner or maſter of a merchant-ſhip, or to a farmer, or any other buſineſs, and be tempted by any evil example to leave him clandeſtinely, it will be a very high diſgrace to you, as well as an offence againſt the laws, and you muſt expect to appear before a magiſtrate to anſwer for it.

If you go on board a ſhip, let your delight be in *diſcipline*, as the friend and companion of *courage* and *induſtry*. And whether as a landman rated, or grommet, you will go half a ſeaman, and more reſpectable than the generality who have gone before you.

Obey your officer with care and attention in all his *juſt commands*; and he will not require any thing unjuſt.

Remember, that the beſt way to merit praiſe and good treatment from him, is to be ſerviceable. Let him ſee by your actions that you honour him; and he will take care, as far as his ability goes, that you ſhall never want a friend.—If the virtue ſhould be moſt on your ſide, you will not be the leſs happy.

In every ſtation a good ſailor is happy in watching his officer's eye, to execute his commands. If at any time there ſhould be ſufficient reaſon for your diſcharge, in the king's ſervice at ſea, in time of peace, it is in the breaſt of the captain of a man of war, or ſuperior commander. In merchants ſhips, the ſervice depends on apprenticeſhip or private agreement. In this laſt, or in caſe of your being *apprentice* on ſhore, if you are treated unworthily, regular application muſt be made to a magiſtrate.

Take heed of inconſtancy; the chance is againſt you, that it will be a misfortune. Indulge no wanton deſire of change at ſea or land. Conſider well if you have good reaſon on your ſide; and if you might be the happier if you were at liberty. If there is good cauſe for complaint, and the evil is intolerable, the magiſtrate will do you juſtice: but do not be raſh in judging for yourſelf, as many a fooliſh lad has done, to his own hurt.

Knowing well for what purpoſe you came to ſchool, and heartily wiſhing that you may get your bread at ſea, or land, in the beſt manner, like an honeſt and brave young man, conſider the advantages you have received by being here, and make a good uſe them.

The toils of mariners are rewarded by good pay, good food, and in war the chance of prizes; and what you have learnt here will render thoſe toils the more eaſy and familiar.

If your parents are old, and perhaps friendleſs, forget them not. Your mite to relieve them will draw down bleſſings on your head, and you will add to the reputation of this ſchool. You may rejoice that you was bred here, and what is more, you will find a *conſtant* friend in God!

If we had twice the number of men accuſtomed to a *ſea life*, and knowing, at the ſame time, how to get a livelihood on ſhore, it would be happier for *them* and the *nation*: we ſhould be the richer and ſafer, and they

(*a*) Where there is not water fit for the purpoſe, it will be a right meaſure to make a pond, in a proper part of the ſchool ground, deep enough for boys to ſwim in, as well as for other uſes.

would the more eaſily relieve themſelves, and each other. It is an honour to any man, to have been on ſea duty.

All men who are laborious, may be ſure of employment by ſea or land. The advantage of this ſchool, is to enable you to act in either capacity.

You may eaſily underſtand, that without ſeamen, landmen would make but a poor figure; and without landmen, particularly huſbandmen, how could ſeamen live? Their intereſt thorefore is mutual.

Every man is made for his neighbour as well as himſelf. True ſocial love grows into chriſtian charity; and remember that if we have not charity, we ſhall never ſee God.

You are ſenſible, that the ſame God who governs the land, governs the ſea alſo; and that his good providence *preſerves us all!*

We are a nation of *ſailors* and *huſbandmen:* all other employments depending on theſe two. By ſhips we carry away ſuch part of the produce of our land, our labour, and ingenuity, as we find over and above what we want for our own uſe; and, in return, we bring home from other parts of the world whatever we want, or find agreeable to us.

By ſea we fight our enemies, when they attempt to rob us of our trade, or plunder our lands, or as actually happened in days of yore, when we were leſs capable of defence, *they enſlaved us.* At all times, we muſt keep *a good look-out*, or we ſhall have nothing worth *looking-out for.* It is our duty not only to be ready, but when our ſervice is neceſſary, to engage joyfully and ſerve our king and country as we ought to do. What can be more pleaſant?

You know that the education given you under the noble lords and gentlemen of the county, was with a view to preſerve you, and make you clean and comfortable, uſeful to yourſelf and others, and prevent your falling into bad company, particularly the company of ſuch perſons as are in danger of forfeiting their lives to the laws.

Idleneſs is the root of all evil; the induſtrious only eat the bread of *ſweet peace*, and *cordial contentment.*

Whatever maſter you may hereafter ſerve, every lad of good underſtanding, muſt be ſenſible that good treatment depends on his own behaviour. He who loves, honours, and obeys his maſter, ſtands the fairer chance of being treated kindly by him.

Service in the King's Ships.

YOU may conclude, that whether you ſerve by ſea or land, the truſtees of this ſchool will have a particular pleaſure in ſeeing and hearing of your proſperity. The ſea is more particularly the ſcene of fortune and adventure, and which they will endeavour to render as agreeable and profitable as they can, though they ſhould ſolicit for a new naval regulation reſpecting the part to be taken by the riſing generation.

The allowance of proviſion is the ſame for one perſon as another. The cleaner you keep yourſelf, you may reaſonably expect that you will be the more worthy of regard.

In time of war, the boy ſhares in common with the men, in whatever is taken from the enemy; the king being generally graciouſly pleaſed to give up the captures to the ſhip's crew, of whom you will be one, though you ſhould not be yet old enough to be rated landman-volunteer, or ordinary ſeaman.

Attention to Sea-Duty the Way for a Lad to be early rated Landman-Volunteer, or Ordinary Seaman.

SOMETHING depends on time, place, and circumſtance; but good captains are always diſpoſed to encourage young men.

In time of war it is natural for a lad of ſpirit to wiſh to get on board a ſhip of war; that being well grown and attentive to his duty, he may be rated in a ſuitable manner to afford encouragement. It is your part to give proof of your knowledge and agility as a ſeaman, ordinary or able. When you appear to know the names of the parts of a ſhip, and the names and uſes of the ropes and blocks, can go aloft, furl and looſe the ſails, aſſiſt in working a cannon, and perform ſuch duties, in all which you have had inſtruction *here*, you need not fear that in proper time you will be rated *able.* Your *certificate* will ſtand you in good ſtead.

Cleanlineſs in Ships the Life of Seamanſhip.

NEXT to virtue is cleanlineſs; a dirty fellow and a worthleſs wretch, generally means the ſame thing. The cleaner you are, the faſter you will grow; and the tighter you appear, the better clothes you will deſerve from your maſter, and the more regard he will certainly ſhew you.

In the ſame manner, if you were old enough to be rated, a dirty, ragged fellow, who may be clean and tight if he pleaſes, let him be where he will, muſt appear beggarly and idle, unworthy of any other regard than to exerciſe the rod.

Another good effect of *cleanlineſs* which you muſt be ſenſible of, is that of being ſo much the more healthy. The Wiſe man tells us: "That as there is no joy above the *joy of the heart*, there are no riches above a *ſound body*." And experience conſtantly teaches us, that as *health* is preſerved by *good clean clothing*, *cleanlineſs* and *virtue* frequently mean the ſame thing; and *diſeaſe* and rags, filthineſs and vice, are as conſtant in their companionſhip.

A ſeaman alſo owes it to his companions to keep himſelf clean, as a cleanly ſhip is another name for a healthy one; and the ſtrength, ſpirit and activity of the crew, keep pace with health. Where proviſions are good, and ſhips airy and cleanly, very extraordinary accidents excepted, life is more eaſily preſerved at ſea, than on ſhore.

A prudent Care of Money, a Proof of Virtue and Underſtanding.

A Little goes a great way in ſupporting the body in health; and by *moderation* the mind is rendered calm and peaceful. Intemperance, whether a man be rich or poor, deſtroys both health and peace.

As *contentment* is the wealth of nature, if you are wiſe lay up a large ſtock of it. But remember that prudence is eſſential to virtue.

It is a part of common ſenſe, in all conditions, to take care of *money*: that is, to *uſe*, not *abuſe* it by ſquandering it *fooliſhly*.

Too many mariners ſquander their money fooliſhly; and, for want of common precaution, often deprive themſelves of *neceſſaries*, and ſo do many other fooliſh people.

You have heard it ſaid, that fools and their money are ſoon parted. This we ſee verified every day in all parts of life.

The true Riches of human Life of moſt Uſe to Mankind.

THE health and ability for labour of the multitude or maſs of the people, is true wealth. Theſe are the only riches of the greateſt part of mankind; and many a man who abounds in gold and ſilver, if it were poſſible, would gladly barter them for ſtrength and ability for labour.

If we conſider man's life in general, it may be ſaid; He that is content with a little, has *enough*—and he who, having *enough*, is not ſatisfied, is ungrateful to Providence, and provokes the Almighty to take that ſufficiency from him.

He that lives not according to the rules of reaſon and *religion*, is always in *want*, let him enjoy what he may.

The Wiſe man ſays, "A very little is ſufficient for a man *well nurtured*;" that is, *well taught*.—And it requires no great knowledge or experience, to be thoroughly convinced, that he whoſe deſires are *moderate*, is rich with a little.

If he is induſtrious in his calling, and lives a virtuous life, it is hardly poſſible he ſhould periſh for want, or that he ſhould not be in eſteem among men.

The vaſt Importance of manly Sentiments in all Conditions.

WHAT is life, but to give God his worſhip, and man his due?

If this be the *end* of living, to labour with our hands, and diſcharge all duties, muſt be the *means*: we all owe it to each other to work. You came here to learn to be a *man*, and the meaning of your friends was, that you ſhould not learn any thing you would ever wiſh to unlearn. Accordingly, it is to be hoped that your habits of

thinking

thinking and acting have been ſo manly and like a *chriſtian*, that they will do honour to yourſelf and the ſchool.

I need not tell you that there are many ſenſible, good young men, who give very early proof of what they *will be*; and many adults who give proof of what they *are!* Many, alas! are very fooliſh and very wicked. But it is one part of wiſdom to look on the bright, as well as the dark ſide of things.

The moſt *manly* of all our thoughts and actions, is ſo to live, that let *death* come when he may, we may receive him, not with reſignation only, but with the ſatisfaction and comfort which ſpring from the aſſurance, that the ſoul is *immortal*; that there is a ſtate of *rewards*, as well as a ſtate of puniſhments, in a life to come: rewards for the *good*, and puniſhments for the *bad:* and that he who endeavours to keep his conſcience void of offence towards God, ought to hope, that as God is infinite in mercy, he, I ſay, who has thus endeavoured to pleaſe and obey him, will be accepted of him.

With reſpect to this world, what can I tell you?

"Nor love thy life, nor hate, but while thou liv'ſt,
"Live well, how long or ſhort permit to heaven."

According to the good old Engliſh ſong, in the compariſon of the life of a fly and a man, it is truly ſaid:

"Thine's a ſummer, mine's no more,
"Though repeated to threeſcore.
"Threeſcore ſummers, when they're gone,
"Will appear as ſhort as one!"

They ſay it is difficult to clap an old head on young ſhoulders; but it is not difficult for any perſon, not being a fool, nor habitually and blindly wicked, to ſee the difference between *honeſty* and *diſhoneſty*, obedience and diſobedience; between praying like a *chriſtian*, and being careleſs and negligent, as if there were no God to pray to.

And what muſt *he* be, who does not diſtinguiſh between rewards and puniſhments in the world to come?

Apply the conſideration of reward, to happineſs, in heaven; and of puniſhment, to the tortures of the damned, in hell; and what muſt that man be, I ſay, who does not find a double motive to be *good*; good in every relation towards God and man?

There is one ſhort way of treating *this world* properly, and as it deſerves: This is to think daily, that ſuppoſing you ſhould be called upon to leave it, as millions continually are, with little or no warning, if you have made your peace with God? If you have given him his worſhip, with your whole heart, and men their due? In other words, if you are prepared to die?

He that lives well, making religion his firſt care, learns how to look on life and death indifferently; and therefore is always manly, never flinching at the approach of danger, but goes about his work with a joyful heart.

He knows, that in doing his work he is providing for himſelf, as God intended he ſhould provide.

If it is in his power, he provides alſo for his parents, and his children.

Such duties are ſo pleaſing to God, that every thought, and every action of the life of ſuch a man, becomes religion.

He that has lived but a few years, and he who has reached the age of a man, are they not equally bound to be on their guard, and watch the hours as they fly? If we do not continually learn to do *good*, how ſhall we avoid *evil?* Who can tell whether you or I ſhall fall firſt?

Youth is the ſeaſon to mold the *man*. If you are not attentive to your duty while you are *young*, and in a more dependant ſtate, how are you to expect *good inclinations*, humility, and obedience, when you become *old?*

Evil habits prevent the wiſdom which time would otherwiſe afford.

Even *old age* will not ſubdue evil inclinations, unleſs the fear of God is in the heart.

The *virtuous young man* bids faireſt to make the virtuous *old one*; for as he makes approaches to his end, virtue will give him *comfort*, *hope*, and *calm repoſe*, in the clearer view of heavenly joys.

As to *this world*, look round you, and behold the *rich*, in common with the *poor*, haſtening to the grave.

It being indiſputable, that life is ſhort and uncertain, it ought in all reaſon to humble all the children of men.

Every man who is not *humble*, or is *proud*, acts as if he were inſane.

Be not afraid of *religion* reſpecting your preſent fortunes, for the moſt diſtinguiſhed warriors,

warriors, and the braveſt among the children of men, have been good chriſtians.

To live ſo, as to be neither anxious for life, nor to fear death, is the height of human happineſs. This gives a man the calm poſſeſſion of his own ſoul, rendering him bold without folly, and intrepid without raſhneſs; pleaſed with his condition, as appointed by God; and joyful under every circumſtance, as being under his almighty protection.

Joyfulneſs in life, and hope in death, act with mutual power, and mutual comfort on each other; and both produce a ſatisfaction, which the world cannot give, nor take away.

If you would be *happy*, make the love of truth and juſtice, and the fear of God, your conſtant *guides*; and *innocence* and *calm contentment* will be your *companions*, ever faithfully pointing out to you, the way to eaſe and comfort here below, and life and happineſs eternal in a world which has no end!

Is not he a fool of the firſt kind who does not know, or does not conſider, that men do not die like dogs?

If you are *good*, you will be happy after death, exceeding all that you, or any man upon earth, can poſſibly conceive: But if you are *wickedly impenitent*, you will be miſerable beyond deſcription. One or other of theſe things muſt happen.

For the ſame reaſon that you are a reaſonable accountable creature, and not a *dog*, nor any brute animal that dies like a dog, you will be *happy* or *miſerable* in a life to come.

The Diſtinction of Wiſdom and Folly the greateſt among Men.

FROM the dawnings of reaſon to the grave, in all conditions, we generally exerciſe ourſelves in *wiſdom* or in *folly*. The very infant is quiet and good-humoured, and gives ſigns of *reaſon*, or is quarrelſome, vexatious, and perverſe; with this difference, that he may be in pain of body, which he cannot deſcribe but by his cries.

There are but few things which regard the conduct or behaviour of men towards God, or towards each other, which are not *wiſe* or *fooliſh*.

The true way of diſcovering the wiſe man from the fool, is by comparing their conduct and behaviour, with reſpect to the commandments of God.

"Behold," ſays the Wiſe man, "the fear of the Lord, *that is wiſdom*, and to depart from evil, *that is underſtanding*." Now what is meant by the fear of the Lord, but taking the greateſt care not to offend him? Let us, every night of our lives, account with our hearts wherein we may have offended God, and ſue for his forgiveneſs. If we ſuffer the account to run deep in arrears, it may be attended with deadly conſequences.

"The wiſe man's eyes are in his head; but the fool walketh in darkneſs." And never is he more in darkneſs, than when he indulges himſelf in ſin.

By the ſame authority we are told, that "A wiſe man feareth and departeth from evil, but the fool rageth and is confident." Becauſe he is in a habit of folly he cannot diſcover himſelf to be a fool.

The fool returning to his folly, is juſtly compared to "the dog returning to his vomit."

A little thought, and a virtuous intention, will render you, even at your age, much wiſer to all the intents and purpoſes of wiſdom, than the oldeſt, who, being fond of life, put off the day of conſidering what they are about; giving proof that the difference between a wiſe man and a fool, is greater, than between a very *rich* man, and a very *poor* one.

A rich fool is oftentimes but ſo much the more a fool. His very riches render him an object of compaſſion. But was ever a poor man the poorer for being *wiſe*? In the end, he will be *rich*! The favour and mercy of heaven, which are beyond all price, will be his happy lot. Conſider this, and in all fortunes rejoice. There is *one* who is infinitely wiſe and good, who governs all!

The Man who accounts continually with his own Heart can hardly do amiſs.

WE are all *accountable for our time*: it is the rich talent we are entruſted with; therefore, as I told you in my laſt article, *conſider*, every night, what you have been doing, during the day paſt;

If you have kept your tongue from evil ſpeaking of every kind,

If you have kept your hands from doing any thing hurtful to another,

If you have guarded yourſelf againſt temptation.

If you have kept your *heart* with ſuch diligence as not to deviſe any thing baſe, impure, unjuſt, or unworthy your character as a *chriſtian*; and if you glory in being a *chriſtian!*

If any *evil* has befallen you, if you have borne it with patience and reſignation.

If any *good* has come to you, if you have enjoyed it with moderation, and gratitude to God.

If you have lent an ear to the poor.

If in all your purſuits, you reflect that your ſoul will be *ſaved*, or it will be *loſt*; that you will go into heaven's joys, or hell's torments.

If you obey the *commandments* of God, that then you will have nothing to fear.

If you are *aſhamed* of doing a *fooliſh* deed; and *afraid* of committing a *wicked one*, that you will be ſafe.

If you are in general virtuous, whatever hardſhips you go through, that life will glide on gently, and you will neither wiſh to ſee an end of it, nor be anxious to prolong it.

Now, my good lad, if you ſet off in this manner, you cannot fail of doing well: and there is no reaſon why you ſhould not do this, as well as the ſon of a lord; you are leſs expoſed to temptation than him.

Be aſſured, that if you get a virtuous, good habit, every thing will wear the face of good-humour; and in the calm, or the ſtorm; in the hour of ſilent repoſe; at your work in the field; or in the loud thunder of battle, you will *act like a man*. You will do your *duty to God*, your king, and your country!

If you keep your heart with diligence, at all times, you will perform thoſe duties, when there is the leaſt probability of dying, which you would wiſh to do, were you about to die.—And being always prepared for death, the ſweets of life will be ſo much the leſs mixed with bitters: They will be more pure and pleaſant.—And if your cup ſhould be much embittered, as frequently happens to the beſt of men, your *reſolution* will be ſtrong enough to receive it in a *manly* manner. You know it comes from the hand of God; and that a day may change your condition for the better: if it is very hard to digeſt, ſtill you will conquer, by your confidence in God: and if it brings your life to an end, even then you will look forward with joy to the manſions of everlaſting glory!

Thus on every ſide you will be prepared, and ſtand firm as on a rock, even the rock of your eternal ſalvation. You will follow the banners of our bleſſed Lord, who commands us to *rejoice*. What can the *greateſt* of mankind do more? In the ſight of God *you* will be *great*.

You will be firm and valiant, though the earth were moved; the waters rage and ſwell; and the mountains ſhake by the tempeſt. If you confide in God the ſovereign ruler of all nature, you will not be aſtoniſhed nor caſt down: you will be a match for all events, and neither the thunder of cannon, nor thunder from the ſkies, will diſmay you. With the heart of a *chriſtian*, and the underſtanding of a *man*, you will look up to heaven, and ſay, "Keep me, O Lord, under the ſhadow of thy almighty protection, and, whether in life or death, I ſhall be ſafe, for I am *thine*: my heart is devoted to thee, O my Father and my God!"

That you may be *happy* here, and enjoy eternal happineſs in the life to come, is the ſincere and warmeſt prayer of your moſt true and faithful friends.

APPEN-

APPENDIX

TO THE PROPOSAL FOR

THE COUNTY NAVAL FREE SCHOOLS.

IT was an obſervation made twenty years ago by a renowned ſtateſman, that "this nation was arrived at the "meridian of its glory, but its ſup-"port depended on the virtue of indi-"viduals." We were indeed arrived at the pinnacle of the *ſhadow*; but if he ſaw virtue in its decline, he might with propriety have ſaid, that we had *not* reached the meridian altitude, the aſcent being too ſteep. A leſs extent of empire, with more exalted minds, would have conſtituted truer grandeur. He ſaw his own importance, with reſpect to the part he had acted, and could not be ignorant that envy follows fortune, in the great concerns of empire, as in the little dominion of the human ſoul: and that the ſucceſs which dazzles, will as naturally miſlead. He lived to ſee us involved by our ſucceſs, and the intoxication which followed it.

Whatever may be aſcribed to the weakneſs of the human mind, or the juſtice and wiſdom of the great Diſpoſer of all events, *his prediction has been verified*. But does not our inſular ſituation, our maritime genius, our natural bravery, our fertility of ſoil, our ſkill in manufactory and arts, ſtill give us a title to be called *great?* We ſtand in need of a dictator in time of war; and of virtue and calmneſs of temper, at all times. A real or counterfeit paſſion of anger and unquietneſs; the pride and folly of deprecating each other, and indulgence in expenſive living, render us apt to diſſemble, and ſubſtitute a ſelfiſh for a patriotic love. We muſt now change our tone and cuſtoms, or we ſhall, indeed, bring on ourſelves the deſtruction we ſo often talk of.

The doctrine of moral and political virtue, conſidered as diſtinct objects, is pregnant with calamities. Whether we impute it to error or to vice, we have *ſuffered*, and ſo have our enemies. Let us now look forward, and take a calm view of the vaſt proſpect that lies before us; and aſſiduouſly correct our native inconſtancy of temper. Let us avoid the ſhame of neglecting religion; and, as a brave and free people, the reproach of indulging in immoral enjoyments. If we render all our movements tributary to the great end in view, the relief of our country, or in other words the guardianſhip of each other, the land will preſerve the monied property, and the monied property will preſerve the land.

If we rejoice in proportion as we ſee the ſtate recover its energy, and pecuniary ability for defence, it will be the joy which beſt becomes us at this time. The trial will be more arduous than is generally imagined, and the execution difficult; but not to thoſe whoſe virtues *prepare* them for it. After having faced ſuch numerous hoſt of foes, and all the terrors of battle, with the calmneſs

neſs which diſtinguiſhes true bravery, every individual ſhould aſpire at the honour of defending his country, by his temperance, and the management of his private concerns.

Let us carry our ideas concerning our ſituation ſtill further. That there are particular providences is as eaſy to believe, as that there is any providence, or any power ſuperintending the conduct of the world. "If there is a God, he muſt delight in virtue;" and puniſh men in proportion to their deviations from the eternal laws of moral rectitude. And if he puniſhes men, he puniſhes them in their national, as well as individual capacity.

War derives its origin from our paſſions and falſe deſires. That it is attended with accumulated exertions of induſtry is as true as that it creates devaſtation: and the deſtruction of the human ſpecies follows, as certain as the loſs and diſperſion of treaſure. Our enemies have loſt ſhips and men, in battle, and by ſtorms; and we have loſt more ſhips and more men by ſtorms, than in *battle*. Let us ſeriouſly reflect, that the events are tremendous; and that if we call them the operations of nature, and conſider not who is the author of nature, and the diſpoſer of all events, we ſhall bewilder ourſelves.

If the conſideration of our circumſtances are reduced to ſimple queſtions, we may be permitted to aſk, Are we ſuffering through our immoralities? Is there not a great deal to be done to reſtore our police? Do not our deviations from ſecular and eccleſiaſtical authority demand a careful inſpection? Do not the people require to be led with vigour into a knowledge of what belongs to their peace, leſt it ſhould be hid from their eyes for ever?

My ſubject rather requires the labour of a *politician*, than a *divine*; but common policy requires both, with a ſtrict enquiry how the parochial clergy, as well as the magiſtracy, may beſt adminiſter to the peace and good order which ought to prevail, preparatory to the manly reſolution which our ſituation requires.

Pecuniary arrangements, that a part of the property of individuals may revert to the ſtate, is one of our important objects; not only with a view to put us on a reſpectable footing, in providing for the events to which we are ſubject, but alſo for the ſecurity of thoſe individuals, a part of whoſe fortunes may be more valuable, than the whole can be in our preſent circumſtances.

Thus the great machine being moved in an equal and regular manner, the parts of it may be preſerved from decay or diſſolution.

To pay off many ſcores of millions in a ſmall number of years, is a formidable work, requiring ſkill and prudence, the correction of *filly* vanity and *vicious* voluptuouſneſs, and ſubmiſſion to the diſpenſations of Providence. We ſhould conſider our circumſtances in a *religious* as well as a *political* view, as a chaſtiſement, and kiſs the rod; proceeding with equal vigour, zeal, and joyfulneſs,—that things are no worſe than they are!

One of our political errors is, that we leave too much to the iſſue of traffick, and too little to domeſtic œconomy, and the ability of individuals, ariſing from a proper arrangement of their private affairs. Who is to pay the debt by any gradations, but thoſe who have riches and incomes ſuited to the payment? Tax the labourer above meaſure, and he taxes his labour, and perhaps adds diſcontent, the worſt of all evils in a ſtate.

If trade is not made tributary to its own ſupport, particularly by the increaſe of *ſeamen*, as well as by the increaſe of wealth; how, in the name of

common ſenſe, are we to contend with formidable enemies? Wherever we ſee an opening for the employment of 5 or 10,000 ſeamen, if it ſhould occaſion an additional freight, being hardly perceptible to the conſumer, it will be wiſdom to graſp at it, as an object of great value.

After offering our grateful remembrance to ſo many brave men, who have paid their debt to nature on inhoſpitable ſhores, or amidſt the wars of elements, by a watery grave; let us look forward with a view to the means of replacing them, by ſuch as may have equal ſtrength, and equal valour, to be ready when we may want them. We cannot have them if they do not exiſt. If we do not take advantage of the indulgence of Providence, with reſpect to our inſular ſituation, and extenſive domeſtic, as well as foreign, traffic, what ſhall we be?

Where there is employment, there men will exiſt, as if they ſprung out of the earth: and whatever tends to the greater expedition of voyages, the quicker circulation of property, and the greater ſecurity of it, muſt be taken into our computations. If property can be better preſerved than it is, by being better guarded from the elements, common ſenſe leads us to think of proper expedients. To look at the rate per cent. gained in *money*, regardleſs of the rate per cent. loſt in *men*, or deficient in men in time of war, is a grievance. How many mariners are loſt, and how much merchandiſe ſwallowed up in the deep abyſs, through the ill-judged parſimony of want of hands to do the duty of a ſhip? We leave individuals to judge, when the judgment ought to reſt in the wiſdom of a legiſlature, for the common good of the community. Is not this a grievance?

Notwithſtanding the full force of that legal and neceſſary evil, *Preſſing*, we ſee years elapſe, and ſcores of millions ſpent, before we can train up a naval force ſufficient for our own guard, and for making vigorous impreſſions on our enemies; whilſt time, and the length of our wars, inſtruct other nations to contend with us. In the mean time, our competitors are ſo attentive in profound peace, to the encreaſe of their ſeamen, as ſometimes to go beyond the bounds of prudential views in commerce, and as if their only object was *war*. Perhaps we might have done with 6,000 ſeamen, what fifty millions of money will not now repair.

If five or ſix thouſand real ſeamen, additional number to our ſtanding ſtock in time of peace, and excluſive of thoſe which the wiſdom of government may think proper to maintain, is not an object of the higheſt importance to our future welfare, my ſpeculation is vain and fooliſh.

The preſent ſituation of the nation ſuggeſts an idea of diſſeminating ſeamen, in ſuch a manner, that whenever they are called for, they may ſpring forth, as it were, from the barren heath: and if heaths were rendered uſeful and beautiful by their active and ingenious hands, the greater would be their praiſe. No people have ſuch reſources within themſelves as ſeamen: their invention is often tried, and they learn to take every advantage of circumſtances and times. But as no greater number of people can be employed at ſea, at one and the ſame time, than the king's and the merchants ſervice, the fiſhery and coaſting trade, can accommodate; and this is hardly half the number neceſſary in time of war; what is to be done, that we may be able to command a ſufficient number, that when our ſhips are ready to receive them, we may, upon all emergencies, be in a capacity of making a vigorous impreſſion on our enemies? If we render all our crews as numerous

as they are brave and active, we might ſurely make our wars ſhorter, and much leſs expenſive.

By *our* rule of *manning* trading veſſels, without an eye to the *public ſtrength in men*, ſhip-owners and maſters of veſſels forget the high wages they pay to ſeamen in time of war: demurrages; delays for want of men; loſſes by being ill-manned; heavy inſurances; and the heavy taxes they pay for their ſhare of the intereſt of the millions which the ſtate borrows for *their ſupport*. Nor do they act juſtly by themſelves, with regard to the great conſideration how they are to have any navigation, but as naval ſtrength is maintained by the power of arms. Were they to conſider that the ſmall accumulation of the expence in *freight*, ultimately falls on the conſumer of the commodity carried, they would ſee it to be their intereſt to have their ſhips well manned. It is further very obvious, that by this means their voyages will be more expeditious; their ſeamen will not wear out ſo faſt; their inſurances will not be ſo high; and their reputations will be higher amongſt underwriters.

A ſmall knowledge of political arithmetic might convince them, how far the balance would be in their favour, were they to conſult their own eaſe as well as the national ſecurity, on the firm baſis of political prudence. Their preſent plan of ſailing, inſtead of being cheap, will be found in the iſſue to be dear.

It is not that we have no laws in favour of increaſing our numbers, by apportioning hands to tonnage, or obliging maſters to take apprentices, at leaſt in our coaſting trade; but thoſe laws are obſolete, or much neglected, and they do not go ſo far as our preſent circumſtances require. It appeared ſo to me in 1759, when I wrote *reaſons for an augmentation of* 12,000 *ſeamen in time of peace*; but the reaſons for ſuch an increaſe are now become more irreſiſtable, and call for the moſt ſerious attention. Thoſe *reaſons* were much approved by ſome of our chief naval commanders at that time; and though ſhip-owners did not then enter into the merits of them, they may perhaps now ſee things in a different light, and look farther than the immediate profit, and private convenience.

It is not from the defect of our conſtitution that we do not employ ſuch means as reaſon ſuggeſts. It ſeems rather to be the effect of pride, ariſing from a long enjoyment of ſucceſs, and a preſumption that we *never can be caſt down*. If this be a compaſſionable foible, it is not good policy, nor good ſenſe, nor virtue, nor religion.

Time lays waſte the nobleſt productions of nature; and in nothing more demonſtrably, than in the decrement of the human ſpecies, unleſs it be conſtantly recruited. The *land* is the prolific parent, and we may breed up landmen to ſerve as ſeamen, but they muſt be taught and rendered ſuch. By the change of the crews of ſhips, both in the king's and the merchants ſervice, as they make their voyages, our maritime ſtrength might derive great power without the leaſt violation of the right of any ſubject, or any part of our national œconomy, as dependant on agriculture and manufactury.

Want of energy in government, and political œconomy, may deprive us of the advantage which our ſituation preſents. Our laws on this ſubject relate only to our coaſting trade, and a few Mediterranean *act ſhips*; in general we navigate the ſlighteſt *manned* of any nation, except the Hollanders; and they have low-maſted, ſluggiſh veſſels, which make much ſlower voyages than our ſhips, and often periſh on a *lee* ſhore; and if ſuch ſuit their genius as merchants, it cannot be the means

of ſecuring a maritime ſtate (*a*). If we judge from the events of this century, *they* may reſt in peace, while we are continually provoked to arms: and though we are, it is ſaid, now happily reſtored to peace, we are not freed from all future danger on our proper element. Let us then ſee what acquiſitions of naval ſtrength we might make for a day of further trial.

In the coal trade alone, the export may amount to about two millions of *tons*, of which near two-fifths are for the conſumption of London and its environs; more than half to the eaſtern coaſt of England, and a ſmall portion of five or ſix per cent. for Germany and Holland. Now ſuppoſing, in a general computation, 800 ſhips of 300 tons burthen, and each to make eight voyages in a year, the quantity would amount to 1,920,000 tons. If theſe ſhips were to navigate with one additional man, or even a boy, to be bred a ſeaman, for every 100 tons, according to this computation, the number of ſeamen bred would be 2400; and take in Wales and all the other parts of the kingdom, and Ireland (*b*), the number might be encreaſed to near 3000 of the moſt ſober, experienced, able ſeamen, who being mixed with others of an inferior quality, landmen as well as ſeamen, would be an acquiſition of value to be eſtimated only on the day of trial, when ſeamen are ſo ſcarce, that it is not poſſible to find them in the numbers they are wanted.

The common-place objection to all propoſals of this kind, though in one view no more than a ſpear of ſtraw, in another is as a piſtol ball ſhot through a patriot's heart,—"*You muſt not think of encroaching on the freedom of trade.*" Thus with a ſolemn ſentence we condemn common ſenſe to martyrdom, confounding the moſt obvious diſtinctions. It is granted that we muſt not attempt to give laws to the merchant, as to *time*, place, commodity and price: compulſion in theſe points would be his deſtruction. But it ſhould be alſo remembered, that commerce and liberty may, like other beings, grow intoxicated, or run mad, and be guilty of ſuicide. What are all commercial regulations and laws relating to commerce, but ſalutary reſtraints, and with a view to ſupport the ſtate, without which liberty and commerce could not exiſt? The individual may be ſuffered to enrich himſelf, to the impoveriſhment of the ſtate; but a country ſo circumſtanced will be conſtrained to receive laws from another, rendered formidable by a more conſiſtent rule of conduct: for the riches of individuals will in that caſe ſerve only as a temptation to inſult and conqueſt. If our ſituation were fairly examined, we might find that government has been ſhort-ſighted, with regard to the common good: for it is not to be ſuppoſed that the individual conſidered it as his object; but the ſtateſman is not, therefore, to look on with a cold indifference.

All things have their bounds; and the firſt object is the general intereſt of the community, and not the emoluments of individuals. We might take off all the duties of our imports, in order to ſhew the world that we leave trade free; and indulge in a prodigal conſumption of the produce of every quarter of the globe; but in the mean time we might become unequal to our own defence in any one corner of it.

The matter then reſts upon the prudential conſideration, how far the intereſt of the whole community, comprehending

(*a*) It is a doubt whether the Danes and Swedes are quite ſo ſlight-handed.

(*b*) From Whitehaven to Ireland, the tonnage of the veſſels employed is about one fourth, or 400 ſhips, of near 150 tons each with coals.

prehending the ſtate, the merchant, and the conſumer, may harmonize: and how far, when we get out of our preſent difficulty in point of debt, we may *prevent* the miſchief of being involved in the ſame calamity, by accumulating naval ſtrength, without ſuch heavy public charges.

If it were put to the iſſue, that we muſt fight *without pay*, would any honeſt man, that could ſtand upon his legs, give up his wife, his children, and his eſtate, without a ſtruggle? But there are ſome objects beyond the power of money. It is impoſſible to have 100,000 ſeamen, when there are not above half the number exiſting. It is eaſy to treat a propoſal with a cold indifference or contempt; and to deſpiſe laws, were it for no other reaſon than that they are coercive; or that the humour of individuals in this *free* land, ſhould ſuperſede the authority of the legiſlature, but what will be the *end of ſuch a conduct?*

It is obvious, that the eſſence of law is coercion, and that all ſtates are governed by diſtributive juſtice. Good laws carry with them their own recommendation, becauſe they cannot be *good*, unleſs they are for the benefit of the community. But the ſtate which has not energy enough to carry ſuch laws into execution, is for the ſame reaſon incompetent to its own ſupport, and muſt ultimately become a prey.

It is for the ſalutary arts of prevention for which I contend; and not to pay for any thing more than it is worth, conſidering it both in a moral and political view; and although it is true that we are wonderfully ingenious in our reaſonings, it is oftentimes but another name for deceiving each other. The man who violates the law, calculated for my preſervation, injures me, and I am entitled to complain to the lawgiver who ſuffers it. If he erred in providing the law, without any proviſion for the execution, it was a political infirmity!—If our merchants ſhips were obliged to be manned in a certain manner, according to their tonnage, an able officer, with a handſome appointment, ſhould be ſet over that department; and if he failed in his duty, he ſhould be, not only diſcarded with diſgrace, but alſo mulcted; and one ſingle example of ſuch national juſtice might anſwer the end propoſed: but if one trial were not ſufficient to accompliſh the work, we ſhould try on, till we found an honeſt and an able man.

It is in politicks as in morals; habit makes ſinners or ſaints; we might ſoon feel the benefit of increaſe; or behold a corrupt ſtream putrify every object it touches; but it ſeems to be treaſon againſt a ſtate, to ſuppoſe that period arrived. With reſpect to this nation, the fact is, that there is yet a great deal of virtue amongſt us; and if it were not ſo, we ſhould not be indulged in the language we uſe; but be ſubject to puniſhment, even for daring to appear in defence of virtue.

Let us then make a bold effort to regulate our navigation in ſuch a manner, that every merchant-ſhip and coaſter, though it ſhould not have a a ſingle gun on board to make a ſignal with, may, in relation to its crew, be ſhips of war, encouraging of men, and breeding up boys as inſtruments of defence, while they are actually employed in peaceful commerce, and promoting the general good of all nations.

If in addition to ſuch a ſalutary plan, we take in every collateral aid that reaſon and common ſenſe recommend, as proofs of the zeal of individuals, our country may be preſerved from the danger of being brought

brought into ſuch circumſtances as recent experience proves had actually reached us.

Nor is it leſs obvious, that the more numerous our ſeamen are, the ſtronger will be our navigation, and commercial intereſt, theſe mutually operating on each other; whereas if we ſee things only in a contracted view of private emolument, we may put ourſelves in the ſituation of the miſer who, not chooſing to give above a ſhilling for the operation of bleeding, when half a crown was demanded, expired, unpitied and undeplored.

We ſaw, as far as we could diſcern, the fate of our country hang upon a ſingle battle; and the evil formidable, whether we tried the event or not. The cauſe which contributed the greateſt ſhare to put us in this ſituation, was the want of *ſeamen* at ſetting out.

If we take the coaſting trade in general, as well as our foreign trade, and add a man and half to every ten, which, reckoned at 15 per cent. on 40,000 men, would create a further acquiſition of 6000 men, we might make the number 9 to 10,000. If the 15 per cent. were conſtrued as a man and a boy *encreaſe*, on every 10 of the uſual number, it might be called 20 per cent. and the number would be nearer 11,000; yet the conſumer could have nothing to pay on his commodity which he would feel.

The maſter of a veſſel failing of the number required, being properly fined, upon proof of tranſgreſſion, he would ſeldom treſpaſs with impunity; and his greater freedom from danger, with the national advantages accruing, would abundantly compenſate for the additional charge.

Such reſources might turn the fate of this nation, and extricate it from the difficulties which ariſe chiefly from the prolongation of our wars, as this is occaſioned by the length of time neceſſary to collect our force. In the mean while, the competitors for naval power ſeem to be attentive to every poſſible advantage.

The circumſtances of one nation change with an alteration in the ſituation of other nations: as alliances form ſtrength, the ſtrength of every nation conſiſts in a balance of power. Although this may depend on a battle or a ſtorm, prudential conſiderations ought never to be neglected. We were ſtrong when others were inferior in ſtrength. If they exert themſelves to acquire a ſuperiority, and we preſume on caſual reſources, without due precaution, when an emergency arrives, we may be puniſhed for a wanton preſumption.

We ought to draw advantage from every circumſtance. A real ſeaman may ſmile at the *play-game* propoſed for the ſcholars of the county naval free ſchools; and it is better that he ſhould ſmile than frown: but even *Landmen* might receive much inſtruction in the theory of common ſeamanſhip, which may be carried to a conſiderable height, and become as much a *play game* as cricket, equally active, and incomparably more uſeful.

The theory of common ſeamanſhip, in our inſular ſituation, where ſuch numbers behold the great deep, and are connected with it, might always be rendered an inducement to try their fortune at ſea.

Upon this principle I conceive that many young noblemen and gentlemen might, at a ſmall expence, tutor great numbers of *young* perſons, and initiate them into the knowledge of ſeamanſhip. Naval officers, having relations and friends living on the ſpot, might, by virtue of the experiment of a real ſhip, reſpecting maſts and rigging, though ſhe turns upon a ſpindle

only, communicate a great deal of the theory of common ſeamanſhip, and much good might reſult from it. How eaſily might an active gentleman, of landed eſtate, collect 2 or 300 brave young fellows ſo taught, and preſent them as landmen-volunteers whenever they ſhould be wanted in the ſervice?

Few things are ſo eaſy in practice, as in theory; but for the reaſon that we are not in theſe days blindly attached to ancient cuſtoms, but rather fond of new faſhions and devices, why ſhould we not take advantage of a diſpoſition, in any matter of apparent uſe, tending to promote national ſtrength and knowledge at ſea?

Real ſeamen would indeed be of more than twice the value, on an emergency; and they would be found in greater abundance, if a regular œconomy were eſtabliſhed for breeding them. I am now pleading for the univerſality and encouragement of a maritime temper among the people.

A happy diſpoſition of natural powers, ſupported by piety, humanity, ſkill, and diſcipline, would be as beneficial in a military line, as graceful in the genuine view of civil life and patriotic zeal. All events do not anſwer to experience; but when experiments are recommended by reaſon, it would be a crime againſt ourſelves not to try their efficacy.

If we aſpire at teaching practical ſeamanſhip on the water, it is in the power of many men of fortune, living near the ſea, or on the banks of great rivers, to promote it in a conſiderable degree, at a moderate expence. If twenty-five men at one time were employed in a veſſel of 100 to 150 tons, for a month or ſix weeks only, and four changes made in a ſummer, 100 might be exerciſed every year; and if they were to take their turn every third year, 300 ſeamen, with ſea legs, ſea ſtomachs, and ſea hearts, might be ready, on ſuitable encouragement, with a very competent degree of the knowledge of able ſeamen. There are ſome landlords who would ſhew the example, and make a ſhort voyage, without interfering with the veſſels intended for traffick, or the ordinary navigation carried on, though in ſome places a portion of the expence might be covered by *fiſhing*.

If veſſels ſo equipped by noblemen and gentlemen, were authorized alſo to act againſt *ſmugglers*, the benefit to the community might multiply to a great amount. If ſuch efforts are too noble and too generous to be expected, we muſt deplore our ſituation that they are ſo: but there is ſomething to be hoped for, in proportion as we ſee the activity of our neighbours; or entertain ſo much national love, or ambition, as may prompt us to ſupport a ſuperiority, ſuited to our ſituation as iſlanders.

Whatever plans we follow or neglect, thoſe which have no tendency to encreaſe numbers are ſo far deficient; but every *conſiſtent* effort to encourage the preſent generation to attend to the glory and ſecurity of their country ſhould be made.

Next to building ſhips of war, by permiſſion of the crown, for our national preſervation, is the *manning* of them.

Nothing is more eaſy than to confer honours; nor any thing ſo proper, for the deſerving. If the crown were to eſtabliſh an *order of merit*, for thoſe who contributed in a certain manner to the manning the royal ſhips, it might anſwer the purpoſe.

It is not meant that ſuch an *order* ſhould become cheap, becauſe it might be given only to noblemen, gentlemen of 500*l.* a-year and upwards, or to their firſt or ſecond ſons, and to ſuch perſons as are by the crown ſtiled *Eſquires*.

Suppoſe

Suppoſe the honour conferred on him, who collected and delivered up for examination to his majeſty's regulating captains, the following numbers:

1. For 500 fit landmen who had been taught the theory of common ſeamanſhip, who we will call *certificate* landmen-volunteers; or 300 ſuch men, with 100 ſuch ſeamen, as have been bred in the manner deſcribed, or any others more accompliſhed,—a red enamelled medallion, with a red ribbon to tie to the button-hole of their waiſtcoat, marked in the one caſe 500, in the other 300 and 100. The motto, *Pro Rege et Patria.*

2. If it were 600 ſuch landmen, or 400, with 200 ſuch ſeamen, or others, being able ſeamen,—a blue medallion, with a blue ribbon, marked accordingly.

3. If it were 200 ſuch landmen, and 400 ſuch ſeamen, or others, being *able* ſeamen, then the *higheſt honour*,—a *white* medallion, marked accordingly, with a *white ribbon.*

Theſe would be works of merit very far from impracticable, the men themſelves being entitled to the bounty offered, the ſame as thoſe who have no ſuch connection. Nor would it follow, that ſuch men alone would be fit to be truſted with a king's ſhip: but with a fourth part *able ſeamen*, they might conſtitute a very reſpectable crew. Such men coming tutored, and not as landmen generally are, would certainly be rendered the more docile, and more eaſily made complete, able ſeamen.

Though we have refined upon things ſo much, that many of us hardly think any thing ſubſtantial which does not relate to *money*, or ſounding titles; yet with the *virtuous*, as well as the *vain*, whatever different principles they act upon, diſtinctions flatter, and every man wearing ſuch a medallion, would be conſidered as a zealous friend to his country; that he had done her an eminent ſervice, raiſed a noble emulation, and was worthy of praiſe.

We are now to be attentive to our ſeamen already in being, by employing as reſpectable a portion of them in guardſhips, and by the occaſional exerciſe of them at ſea, as we can afford, employing them alternately in port and out, and on diſtant ſtations. By this means they may ſupport ſuch a degree of knowledge as may fit them for enterprize, whenever their ſervices become neceſſary.

To look back on paſt events, it is well known that in time of war we receive great numbers of landmen-volunteers on board our ſhips of war, who have no kind of knowledge relating to the ſea; and being paſt the age of docility, many of them never become *able ſeamen*, though they may fight the guns, and aſſiſt in other ſea duties.

Whatever the knowledge acquired by any kind of practice, the employment of men not having a viſible means of ſupport, is an object of the firſt magnitude.

What hath been propoſed concerning the mode of inſtructing *youths* at ſchool to be of the moſt ſervice to their country, holds in a degree for *men*; with this difference, that they muſt be paid for their daily labour in ſome ſhape or other, and cannot be ſo eaſily reſtrained in their moral and religious conduct. As to the quantity of labour performed, it muſt be greatly in favour of the men; ſome kinds of labour being ſuperior to the ſtrength of boys. Seamen delight in a community, particularly ſhipmates, and many might obtain honourable bread by cultivating the earth,

'till

'till the waters again call for their ſervice. It is our object to give all ſuch as ſtand in need of employment the ablity of getting their bread by land as well as by ſea, that they may never be at a loſs for employment.

Neither ſhould we ſpend our time in fruitleſs complaints, when we might ſhew ourſelves in active life; and whilſt we ſubmit to the will of heaven, give proof of our dependance on it by doing our duty, and hoping for the happieſt effects.

Something muſt be carried to the account of genius and temper, and the impatience which grows from a habit of long and uninterrupted ſucceſs: but it is diſtreſsful to hear complaints, as if human life were checkered with miſery only in the perſons of the complainants. The great object is not to add to calamity, but put our hand to the plough, and beg of heaven to ſpeed it; we might then ſoon find that, comparatively, we are yet in a happy ſtate. Travel in any country upon the globe, and the difference will be diſcoverable, ſufficiently to make us thankful for the good we enjoy. All things round us cannot ever wear the ſame placid viſage. Every thing is ſubject to change. The *great* feel as well as the *vulgar*; but their feelings, not properly directed, often magnify calamities. In common life, ſo long as the means remain of furniſhing food and raiment, and protection from the inclemency of the ſky, in peace and comfort, there is matter for gratitude to heaven!

The earth, our common parent, is ready to ſuccour us. Some ſoils are evidently more eaſy to cultivate than others; but every diſtinction may be fitted to ſome kind of production for the ſuſtenance of life, provided the hand of induſtry is aſſiſted by the arm of benevolence.

The ſame of *manufactory*: however coarſe this may be, where there are ſheep, there may be clothing, at leaſt ſufficient for the covering of the poor inhabitant on the ſpot; and even *houſes* dug in the earth may be comfortable. *Fewel* may be more difficult to obtain: but this alſo is often ſupplied by the ſurface of the earth, on the moſt dreary waſte, where little elſe is to be had.

In the courſe of commerce we carry food, and materials for raiment from one ſpot to another; but is it policy or humanity to leave any ſpot untried, where employment is ſought for by the poor and induſtrious, or ſuch as might be rendered induſtrious, if the landlord would exert himſelf, and employ his time and thoughts on the object moſt deſerving of them?

Example does wonderful things. That which was thought *impracticable*, is often accompliſhed, and ſhould put us on making attempts, as daring in deeds of peace as in *war*.

The more is done in improvement, the greater will the number of inhabitants be; and though occaſional overflowings ſhould ſuffer ſome miſery, we ſhould ſtill be attentive to the means of their ſupport, and not leave the ſpot barren and deſolate, for fear it ſhould produce too many men. What the father has done in exploits of labour and induſtry, the ſon may alſo do. When families increaſe they will expand themſelves, as the tree its branches; but ſtill the native ſpot, rendered productive by labour and induſtry, may flouriſh; ſome in a greater, ſome in a leſſer degree.

A flow of wealth has done wonders already; and even our *public debt*, ſo long as it was in meaſure, did *good*.

But

But all things have their bounds. Succeſs creates confidence in riches, which, if not reſtrained by looking forward to conſequences, renders a nation poor again; as poverty often befriends virtue, and virtue reſtores riches.

Perhaps we are verging to that ſtate, far from the leaſt happy: but let virtue flow from what ſource it may, it does not loſe its name, nor its power to promote happineſs.

If gentlemen of fortune, in the ſeveral counties, will ſet people to work upon lands, hitherto treated as barren, we may conclude that they will find large tracks fit to bring forth proviſion for the life of man.

The *poor's rates* is an object often complained of, as an evil growing out of our *iniquity*. That the indolence of many paupers, grows out of the negligence of many of the rich, who do not attend to the expenditure of money, cannot be diſputed. But whether improvidency is one cauſe of a greater quantity of labour being performed, through *neceſſity*, is a queſtion of no great difficulty. This alſo depends on the virtue of individuals; and we are not to expect more from the indigent, in their ſtation, than from the opulent in their rank. But as men of education are ſuppoſed moſt capable of diſcerning the meaſure of both *good* and *evil*, they learn how to improve the good and remove the evil.

Commerce and war divide and ſubdivide families ſo much, that in many caſes, among the lower claſſes, the branches hardly know where to trace out each other. Whatever their fortune may be, ſuch is the humanity of our laws, that when the aged and the infant, the inſane, and even the worthleſs, the laſt acting as if they were inſane, call for bread, we give it them. But there is a diſtinction which we do not uſually make; and that is, to feed the idle ſo ſparingly, that others of the ſame propenſity ſhall not be tempted to avail themſelves of the poor's law: and where real perverſeneſs predominates, that ſolitude, and a yet ſparer diet ſhall curb the evil ſpirit.

In the mean time perfection in worldly œconomy, is no where to be found: abſolute moral rectitude is ideal. The virtues of the human ſoul are called forth, to alleviate human miſery, a portion of which grows from various cauſes, ariſing from human blindneſs, and human perverſeneſs. If we mean to ſhoot the evil as it riſes, we muſt pay our offerings at the ſhrine of our great parent the *Earth*, as the inſtrument of the kindneſs of heaven; and by labour, as well as *religion*, bring our country into as flouriſhing a ſtate, as the nature of our government will permit.

We are called upon, as by a voice from heaven, to attend to our peculiar ſituation, that while we cultivate friendſhip with the nations of the earth, we may convince ourſelves that we deſerve it. One grand diſplay of national virtue, is improvement in *agriculture*; another, *population*; and the third, *ſkill in manufactory* and *mechanicks*. As to *arts*,—they ſeem to corrupt, captivate, and confound!

In the employment of the people it is neceſſary to explode the idea, that a *ſeaman* can be nothing but a *ſeaman*: this is as contradictory to fact, as injurious to policy. By a ſkilful management of our turn to agriculture and manufactory, with the advantage of our *inſular ſituation*, every ſailor might be able to live by land, and every one now diſtinguiſhed as a landman-volunteer ſhould be able to get his bread by ſea. Thus we might become a nation of *ſailors*, more than any other on the globe.

What is the object now moſt fit for

our conſideration? It is the moſt uſeful means of employing ſuch men, as ſhall, on a deliberate enquiry, on occaſion of their diſcharge, diſcover their wants, and how we may point out ſomething for the common good? An offer of employing them in the improvement of the earth, is honourable and profitable; it only requires to be recommended to ſuch of them as have no plan of life before them. By this means our country might be demonſtrably benefited; and we ſhall ſhew our wiſdom if we adopt it with zeal and alacrity.

In places where there is a neighbourhood to accommodate labouring people, or where occaſional ſhelter can be prepared for them, vaſt things might be done by the active genius and powers of our *ſeamen*. No method can be deviſed of employing them ſo proper as the cultivation of land. The ſame argument may hold for a ſoldier, with this difference, that he being a *landman* may find ways and means of employment on ſhore, when a ſeaman may be at a loſs; and it is alſo more probable that a ſeaman will wander from home, than a ſoldier.

The hand of induſtry enricheth. The gold mines of Britain and Ireland are the paſture land, the garden, and corn field. The growth of grain for our own expence, and for exportation, is a fund of opulence. An elaborate enquiry on this occaſion does not appear ſo neceſſary, as an exertion of zeal; for if we take the great outline of the benefit which might accrue from the employment of ten or fifteen thouſand men on waſte land, the object is brilliant and delightful; and in the iſſue muſt be as pleaſing to the individual, as beneficial to the community. It is not propoſed that the public, or the crown, ſhould turn farmer: this is not in character; yet parliament might promote ſuch efforts, being evidently calculated for the common good.

One of the means of aſſiſting the ſtate, would be by giving ſuch uſeful employment to a number of hands, by *an aſſociation of opulent individuals*, who may incline to hazard ſomething with a view to public ſervice. Or if that is not practicable, ſetting men to work, with a ſuitable proſpect of gain, at the riſk of *individuals*, in which the good of their poſterity may be concerned. Such an adventure upon *terra firma*, under their own eye, could hardly fail of ſucceſs, though the returns might be ſlow.

Artificers, mechanics, manufacturers, and labourers, make up a conſiderable portion of our ſailors on the cloſe of a war. Many will find their way to their proper homes, and ſet themſelves to work in their reſpective occupations. But, as I have obſerved, a few years create ſuch a variety of changes of condition, with reſpect to parentage, and connections, and to thoſe who had no connections, or *bad* ones, the propoſition of employing ſome is ſelf-evident; as the accommodation of ſubjects ſo circumſtanced may be beneficial in a direct view, and prove a means of preventing their being in any reſpect hurtful.

To this end it may be neceſſary to obtain as ſpeedy information as poſſible, from gentlemen of landed eſtates, in Great Britain and Ireland, what ſpots there are on the banks of rivers or lakes uncultivated, where the hand of induſtry may, with moderate aſſiſtance, obtain a comfortable eſtabliſhment?

Wherever a decent cottage can be built, and a ſmall quantity of ground for a garden allotted, it is more than probable whole villages and townſhips might be eſtabliſhed. Five hundred men, well aſſorted, may do wonders in aſſiſting

aſſiſting each other, eſpecially where the land is not embarraſſed with trees. The grubbing up of roots is a tedious labour, and requires much time to reward it.

A few thouſands laid out to advantage in furniſhing materials for building, where good water is at hand, and freedom from rents, on the part of the labourer, for a certain number of years, might repay abundantly to the ſtate, and in moſt caſes to the individual alſo.

If by this means the lands adjacent to ſuch villages, as might be built, now a dreary waſte, can be brought into tillage and paſture, which after a certain time, the proprietor might enjoy, it muſt be beneficial to him; in the mean while he might renounce a ſmall preſent advantage for a large one in reverſion, and with a view to the *public good*.

How far ſuch proprietors may be induced to co-operate with government, in ſetting ſuch men in motion, by a magazine of materials for building, and a depoſit of proviſions, 'till they could be put in a capacity of making the earth furniſh their ſupport, is a conſideration of moment. Men muſt have houſes to live in, before they can cultivate the earth adjacent.

It is not enough for a ſtate to plead poverty, if a meaſure is calculated to recover to a better condition; but when the intention is to provide for defence, and a future inlet of riches, the choice is obvious: ſomething ſhould be hazarded.

Experience has taught us, that millions may be ſpent in *arms*, in *bounties*, *in labours more abundant*, to cheriſh territories at a vaſt diſtance, or to acquire dominion which may waſte and deſtroy domeſtic ſecurity; but extent of empire is often attended with great deluſions. A nation may graſp at an object ſo large, as not to be able to hold it; and look down on a leſſer, though in the iſſue it might prove as defenſive, as it is delightful to a country. We are now to guard againſt parſimony that may ſtarve deſigns pregnant with domeſtic comfort and national ſecurity.

Whatever is wanting in the virtue or diſcernment of individuals, the guardians of the public welfare muſt ſupply. That there are lands in England, Scotland, and Ireland, where numbers of ſailors might be ſettled, and live by their induſtry, is beyond diſpute. Their lives might be every day rendered more comfortable, eſpecially if they were ſituated in the neighbourhood of lakes or rivers communicating with the ſea, or where the produce of their labour might in a few years find a vend. Many ſuch ſpots there are; and it never can be neceſſary that great numbers ſhould be congregated on one ſpot.

In *England*, even in the New Foreſt in Hampſhire, many parts are fit for cultivation, which are not fit for *timber*. The poverty of the timber in ſuch parts, by no means proves the poverty of the ſoil with reſpect to grain and paſture; conſequently there is room to exerciſe judgment and ſkill, as well as induſtry. If a proper ſurvey were taken, I am well aſſured that this ſituation, in the neighbourhood of the ſea, would be found admirably adapted to the purpoſe, both for *naval free ſchools*, and the eſtabliſhment of townſhips or villages, where *ſeamen* might be employed in cultivation, upon the moſt advantageous terms to the crown; to the landholder, if holding by grant; or the ſeaman himſelf, and the naval ſervice in general. *Nothing* is practicable where *nothing* is attempted; and we may add, that every thing of a benevolent tendency carries with it an earneſt of the ſmiles of Providence.

In

In regard to ſeveral parts of *this kingdom*, in almoſt every county there are proper ſpots; in ſome counties large foreſts, parts of which are capable of the moſt profitable cultivation.

If we go into many parts of *Scotland*, we find great portions of land in a rude ſtate, though capable of producing for the ſupport of life. She has been liberal of her blood, in fighting the common cauſe of this iſland: it would be politic in her to invite ſome thouſands of brave men diſcharged, whether natives, or Engliſh, upon terms of leaſes of eight or ten years, paying a pepper-corn acknowledgment for a certain number of acres. Though the climate may be leſs moderate, the land may not be more ſtubborn than in thoſe parts of England, where land can be obtained for the ſame purpoſe. Lands which in the firſt year or two may be capable of producing only cabbage, onions, turnips, and ſuch-like, with graſs for the food of ſheep and cows, may afterwards bring forth grain, and reward the hand of the labourer more abundantly. Nor is it to be conceived, that the proprietors of lands, which now render them little or nothing, will find reaſons to decline having them cultivated. If ſome tenures are of a nature that even the landlord is tied up, ſo as to embarraſs his own philanthropy, it is to be preſumed the legiſlature may relieve him.

It is the number of villages and towns capable of ſupporting themſelves, and lending aid to the opulent who live upon ſuch labour, which conſtitutes the ſplendour and defence of a country, and promotes the virtue of it. The inhabitants of vaſt cities are apt to debauch themſelves by exceſs, to prey on each other, and to bury greater numbers than are born in them. The deluſion is, therefore, manifeſt, when ſubjects fix their attention to great cities, as if they were the defence of a nation: they borrow their ſplendour from *arts*, but their exiſtence depends on agriculture. It is the hardy huſbandman, the mechanic and labourer, who breathe the pure air of the village, that muſt ultimately ſupply armies and navies. For ſuch a generation, uſed to war, and ſuch as may proceed from them, we ſhould provide.

In the mean while, as Gratitude and Policy call with a loud voice, that we ſhould not ſuffer any brave man, who is worn out, to periſh for want; ſo no one who is fit for labour, and knows not where to find it, ſhould either leave us, or languiſh for want of employment. The majority will find their own way into the world, and provide for themſelves: but others may amount to ſome thouſands. To trace them out with perſpicuity, as we go on diſcharging, requires time, diſcernment, and humanity.

We mean to fruſtrate the attempts of enemies; therefore we muſt not ſpend much time in *debate*, or make an *amuſement of diſcord*. We have arduous enterprizes to attend to, though in time of *peace*, to bring our œconomy into harmony. Our circumſtances require much vigilance and laborious attention.

As to the toils of the ſeaman, and the ſoldier, "ſleeping on the flinty couch of war," they have been much ſuperior to thoſe which they may encounter, in the purſuit of bread, *on our own hoſpitable ſhore*. If we aſſiſt them, and their wives and children, every one of them will contribute a ſhare, to plant and ſow, in the confidence that the earth will bring forth her increaſe for the ſuſtenance of life. We are young in trials of this kind, for ſuch claſſes of the people, but not in the arts of improvement.

If we have now, by land and ſea, only 160,000 men in arms, and go on with agriculture, manufactury, and commerce, we are to conſider what portion of theſe men not employed in the military line, in time of peace, may be inclined to turn the ſword into the ſpade or ploughſhare, and not invited know not where to ſeek for employment. Much glory may be acquired by genuine labour, and deeds of peace.

If we proceed in the conſideration of what might be done, from the apparent advantages which accrue from the cultivating lands, we ſhall diſcover that we have vaſt tracks that ſerve only to exhibit dreary waſtes, in contraſt with the many beautiful ſpots with which this iſland abounds.

It hath been generally thought that one third part of the lands of England are yet uncultivated.

If we ſet it at acres -	39,000,000
Deduct one third -	13,000,000
Remain - -	26,000,000
Suppoſe fallow annually -	8,000,000
Remains - -	18,000,000

For 7 millions of people comes to *two four ſeventhſ* acres each.

This almoſt doubles the ordinary allowance of 1½ acre. But we muſt make large deductions for land that renders very little: and when we add the beaſt that eat the produce of the land, and other employment of it, we ſhall not find reaſon to ſuppoſe our numbers to be larger than 7 millions; and experience proves that we have not any redundance of corn for exportation.

If we reckon 1½ acre to produce - - £.6 0 0

The money that 7 millions of people expend will be - 42,000,000 which is very near 4*d.* per day. Perhaps this is not far from the mark, bearing analogy to a ſoldier's pay, which, with 2*d.* for *clothing*, notwithſtanding our fertility of ſoil, is larger than with moſt other nations.

If the land-tax, at 4 *s.* amounts to - -	£. 2,000,000
The value of the produce is ſuppoſed to be -	10,000,000
And if 3 rents as computed, the produce amounts to - -	30,000,000
If houſes and manufactury render -	12,000,000
It is 6 *l.* per head on 7 millions of people.	
But if our whole expence were, as ſome imagine it to be, - -	£. 60,000,000

it would create no impediment to the propoſed increaſe; and it is ſelf-evident, that numbers of inhabitants really increaſe as land is cultivated; and as the face of the earth is rendered beautiful and uſeful, the greater number of people become neceſſary to keep it in that ſtate, and render it more and more fruitful. The chief difficulty lies in the beginning of a deſign; and the numbers, ſkill and activity of thoſe who may be employed to promote the work, and bring it with ſpeed into a flouriſhing ſtate.

If the whole amounts to 39,000,000 of acres, and if the fourth part capable of cultivation is yet uncultivated, it is near 10,000,000 acres. If it were half the number, it is a vaſt object for ſpeculation, and glorioufly worthy of national attention!

If we ſhould find the half of the ten millions to be *commom*, neceſſary to the poor, or lakes, moraſſes, or mountains, and fix our eyes on the cultivation of *five* millions only, for the uſe of rich and poor, what a vaſt acquiſition of ſtrength might be derived from them! If an acre and a half will ſupport one perſon in food and raiment, five millions of acres, could they all

be in actual culture and uſe, would ſupport 3,333,333 perſons. Suppoſe half part females, and take the fifteenth male, fit to bear arms, and we might acquire a new reſource of 111,111 *fighting* men. This is not too daring a ſpeculation for *peace*, though it may be more eaſy to deſtroy ſo many in war. Experience proves that where food grows, men will grow alſo. A comfortable tenement, even with half an acre of garden-ground, would ſoon attract an inhabitant, provided the ſituation had no very diſagreeable circumſtance attending it; and the reſt would follow. We need but conſult our own preſervation in the moſt obvious view, to avoid the imputation of a viſionary attempt; granting that if we do not detach ourſelves more from objects of *mere amuſement*, the difficulty will be great, not in the thing itſelf, but in the minds of thoſe who are to ſee it executed.

That the ſtate may derive advantage from the cultivation of waſte lands, both in the increaſe of property and the increaſe of numbers, is, I ſay, ſelf-evident; but it would be a double benefit if it ſecured the ſervices of thoſe who may be wanted to fight our battles hereafter; or, not being employed in good works, may commit evil deeds.

In regard to the practicability of ſuch a deſign, it is reaſonable to ſuppoſe, that if a man could poſſeſs himſelf of a cottage, rendered comfortable by the addition of a competent piece of garden-ground, upon condition that he ſhould employ himſelf in the cultivation of the adjacent fields, upon terms of enjoying the produce of them alſo for a few years, he would try what induſtry could accompliſh; and not be eaſily tempted to abandon his tenement, and forfeit his right to it: and if one man declined the engagement, another might ſoon appear in his place.

If materials, as far as 10*l.* value for each houſe, were laid in, the inhabitant might be ſo far ſecured, that he would go to work, and build his own cottage; and, ſtimulated by the example of his neighbour in the ſame circumſtances, a community might be formed on ſocial principles, eſpecially if they were married men, and under a proper inſpector. If it were made their intereſt to put ſuch land in the beſt cultivation, not to wear it out through ignorance or avarice, they might plant and ſow, and cheriſh the earth, while they provided for themſelves.

Short leaſes of ſeven to ten years, upon pepper-corn acknowledgments, might turn to good account to the proprietors, as the intereſt of their firſt diſburſe might be amply repaid by the future produce of the land: and if the inhabitant were called to arms, his wife and children would in that caſe have a tenement to live in, and ſeek their bread by their induſtry. Somewhere they muſt live; and the grand object is to make up in ſkill and labour our deficiency in numbers. There can be no danger of having too many inhabitants, provided they furniſh their own food and raiment.

The time for inviting men to take up the ſpade or the plough on profitable terms, is when they are plenty, and want employment: nor can there be any ſet of men to whom favour may be ſhewn with more propriety than to thoſe who have gone through the toils of war.

But how are theſe little farms to be ſtocked? The implements of gardening and huſbandry for ſuch a labouring farmer need not be many. Something muſt be left to his own powers and invention, and the aid numbers may afford to each other. If the ſoil is not ſtubborn, it will yield to the ſpade. If the plough becomes neceſſary, the greater will be the quantity of acres cultivated,

cultivated, and the better it may anſwer. If we give the inhabitant the produce of a few acres of the land which he found a waſte, and aſſiſt every one, according to his wants and his apparent *ability* of executing what he undertakes, the trial might ſucceed according as the land brought forth, and the huſbandman was vigilant. The ſweets of a temporary property in the produce of the ſoil would be a ſtrong incentive to the conſiderate part of our ſeamen: others, of a contrary turn, it would not ſuit. If nothing of this kind is attempted upon principles of mutual convenience for the tenant and landlord, with a view to the common intereſt, we cannot receive the advantage of ſuch a ſpirit of ſalutary and beneficial enterprize.

Love for our country, and jealouſy of our object, without uſing the precautions of ſecuring her *intereſt* and her reputation inviolate, can only ſerve to torment us, as jealous fooliſh lovers generally are tormented.

We are told that government has in contemplation the ſale of crown lands, preſumed to be for the moſt part yet in an uncultivated ſtate. This naturally leads to the conſideration of giving employment to a number of diſbanded men, who may not find it in the ordinary way. If thoſe who purchaſe ſuch lands bring them into tillage, they will do their country more eſſential ſervice, than they who devote the ground to the breed of horſes: ſheep and oxen are far preferable to horſes, as they adminiſter to our manufactories, and the employment of numbers of hands.

It may be obſerved, that if land were improved, though at a charge exceeding the value of the fee-ſimple, the public might be the richer, and the landlord act the part of a true patriot: he would create a new beneficial means of giving bread to numbers, which is a doctrine worthy of great attention. In the mean while, we may endeavour to provide for the landlord as well as the tenant.

There are many ſpots, at this time, hardly worth half a crown an acre, that in a very ſmall number of years might be rendered worth ten ſhillings; and in proportion as the people increaſed by the cultivation of land, ſuch increaſe would add to the value of it. He who builds a village, ſhould appear in the eyes of the public more brilliant in character, than he who erects a pompous edifice which might coſt twenty times the ſum. We ſhould ſtrive to give a new turn to our thoughts, and make the public good the object of our voluptuouſneſs.

If we look forward, and take a view of the viciſſitudes of nations, ariſing from pride and exceſs, we may diſcover that the village will give us ſtability, when the ſumptuous edifice will hide its diminiſhed head untenanted, and fall into ruins.

While we attend to the increaſe of numbers, and their happineſs, we bid fair to engage the bleſſings of heaven, and to proſper as a nation, on principles of philanthropy; but a contrary rule of conduct is pregnant with pride, and vicious ſelf-love, and may as probably bring us to the duſt!

Nor ought we to flatter ourſelves that Liberty will fix her ſtandard in our fields, unleſs ſhe is guarded by Piety and Induſtry. Forward as we are in the cultivation of the earth, and all the arts, yet having vaſt territories in remote lands, we have in ſome inſtances looked with a kind of diſdain on our domeſtic acres, on which we muſt ultimately depend for our ſtrength and ſecurity. We ſeem to leave too much to our children, and overlook many and great advantages.

If one man has the money, and another the land, it is their intereſt to unite in ſtrengthening each other. We have a field open for great improvement.

I do not mean to criminate, as if we were politically puniſhable: All things happen for good to the *good*. Let us now try to turn events to good account; and if we have the means in our hands, exert ourſelves to take the proper advantage of every circumſtance.

To cheriſh a ſober well-diſciplined race of men, we ſhould hold forth encouragements of a ſober domeſtic kind. We have many a hardy veteran, to whom ſmall ſums of money may be due, on coming home from diſtant voyages, and ſome who might be aſſiſted, if they would ſit down determined to try to make the earth yield to hands accuſtomed to conquer in more arduous enterprizes. Life is labour, and labour is pleaſure when the good of mankind is its object. That the ſupport of the individual depends on it, is as true as that idleneſs is unnatural to an active or contemplative being.

Let us explore new ſcenes of joy, and new ſources of wealth; and if we know where to ſeek for a hardy race of veterans, whenever our enemies ſhall again provoke us to arms, it will be happy for us. If the father is grown too old for ſervice, his ſon will ſupply his place.

But how would theſe men thrive, unleſs they had a market at a convenient diſtance, to which they might reſort for the ſale of their produce? If they were near the ſea, or rivers, this difficulty would be eaſily ſubdued; and as ſome years might paſs before they could have much produce to ſell, time and neceſſity would teach them how to act for their own welfare.—It ſhould be conſidered, that many of theſe men are *artiſans* and *mechanics*, and being venders of divers commodities neceſſary to life, and to expend among themſelves, no great part of their produce would require other buyers. If they were in the neighbourhood of waters abounding in *fiſh*, ſome would derive a ſupport from thence.

As to the improvement of *fiſheries*, independent of ſuch ſettlements, if markets can be found, there can be no doubt but that a vaſt fund of wealth, as well as employment, may be drawn from this aqueous mine, well worthy our national attention.

Still men muſt have comfortable tenements to which they may reſort. Many a dreary ſcene might acquire a new face, if we were reſolved to give it ſuch a face, and act with energy in promoting the ſtability of our country.

Some pretend that it is not in the nature of ſeamen to put themſelves under a regular œconomy, even for their own benefit and accommodation: but this proves too much, to prove any thing. Cuſtom and habit form mankind. The nature of ſeamen is like the nature of other men: if their morals are properly attended to, they will be moral; they will be religious. Where is there a more ſober claſs among military, commercial, naval men, than ſome of our north-country ſeamen, eſpecially when they are commanded by officers as ſober-minded and religious as themſelves. If the general opinion concerning ſeamen militates againſt ſobriety, becauſe they ſometimes ſee nothing but ſea and ſky for ſeveral months, and that therefore they know not how to conduct themſelves when they come on ſhore; it muſt be granted that ſome of them are tranſported on changing the ſcene; being habituated to contend with winds and waves, they wantonly ſeek greater dangers in following the dictates of their appetites, and ſpending their time and their money among publi-

cans and ſinners. However lamentable, it is as true, and it happens to many of them, that when their money and credit are expended, they return to their proper ſtation: and if this is a picture of a thoughtleſs ſeaman, it holds nearly the ſame for a thoughtleſs landman. As men are trained from their youth to a ſenſe of religion, or a neglect of it they act, for the moſt part, in all conditions. It is generally allowed that if commanders in the king's ſervice, or maſters of trading veſſels, are attentive to *their* duty, with reſpect to a civilized and pious deportment, ſeamen will incline to the good ſide, allowing for the accident of acting in a crowd which diſſipates the thoughts of mankind in every ſtation of life.

Whether there will be found any number inclined to ſet down quietly, and work the earth for their bread, is the queſtion. That they will require aſſiſtance, on changing the ſcene, is as eaſy to believe as that a landman requires inſtruction before he can be rendered an able ſeaman.

It affords but little relief to us at this juncture, that the foreigners who we are legally permitted to employ in the merchants ſervice, in time of war, muſt give place to our own people; for the number of theſe happens to be incredibly ſmall, compared with our former wars.

A large portion of the men diſcharged from our ſhips of war, have been landmen of recent connections on ſhore; and many of them labourers and mechanics: and it may be preſumed our maſters of trading veſſels will ſeek for the *able ſeamen*. In the great view of this ſubject, we may aſk what is the intereſt of the ſtate? And in what mode ſhall we proceed to try what can be done to ſecure a number of ſeamen? And if we can prove it to be falſe parſimony, to navigate our ſhips thinly manned, if we can mend our œconomy? So long as we poſſeſs vaſt territories at a great diſtance, or have dominions at home to guard, we may find ourſelves conſtrained to build, and keep a number of ſhips in a condition of being equipped at a ſhort notice; and ſhould we not keep pace in the *means* of obtaining a ſupply of ſeamen?

A nation may be undone by *commerce*, and the *voluptuouſneſs* which attends it, if it is not directed to the great object of ſecurity, and rendered directly ſubſervient to defence. Our misfortune, or our fault, ſeems to conſiſt in paying too much honour to *gain*, as the *means*, and too little to the *end*, which is *national ſtability*, and the diſintereſted virtue that ſecures it. The buſy and the *gay* will equally contribute to pull down the work of time and virtuous aſſiduity, if they do not diſtinguiſh how their money and labour operates. If they contract a debt, they muſt conſider how it is to be *paid*, and how they may prevent the evil in future.

We depend on the *ſword* as well as the *olive-branch*; and it is evident that a nation may be military, as well as commercial; but unleſs it balances between both, they will ſink together into debility.

My heart has been long inclined to revolt againſt the popular ſide, which I underſtand to be an eager purſuit of commerce, merely as the inſtrument of *gain*; and of gain, as the inſtrument of *pleaſure*: but I am not able to underſtand how our country is to be rendered formidable on a ſtable principle; nor how we are to exiſt, as a free people, without attention to our *national ſtrength*. Where is the virtue, or the honour of *gain*, if it counteracts the principles of ſelf-preſervation?

Our firſt concern is our *political* intereſt; and the more free we remain, the ſtronger attention is due to our moral rectitude for the continuance of our civil and religious rights. To judge with great exactneſs of that intereſt, is not to be expected of every ſubject; it is as a hidden treaſure. Thoſe who are immediately concerned in the lucre of the day, though juſtly ſtiled "the *honourable of the earth*," ſtand the worſe chance of finding it out: and be this as it may, it is our part to ſubmit to ſuch laws, as the wiſdom of a legiſlature ſhall enact.

No conſiſtent meaſure for encreaſing our numbers ſhould be neglected. However popular or uſeful our inland navigation may be, it can only increaſe our naval ſtrength, as a collateral cauſe, that is, by rendering our produce or manufactures, brought to market, ſo much the cheaper. But as theſe water-men may be conſidered as having ſome relation to the ſea, it would be a decent tribute to the community, if all who are employed in ſuch navigation were taught the theory of common ſeamanſhip, that upon any emergency they might be the more ready, and probably the more willing, to *accept* of the encouragement offered in the naval ſervice.

Seamen cannot exiſt, unleſs they are bred; and we have learnt by experience what vigilance and attention will do on the part of our enemies. I grant that they alſo require time to collect their force, notwithſtanding their *regiſters*; but as they can do as much as we have ſeen and know, their not being able to do more, is a bad reaſon why we ſhould not do as much as *we* can, conſiſtently: and the queſtion turns upon that *conſiſtency*.

It ſhould be conſtantly remembered, that the more people we employ, the more we ſhall have; and the more uſefully laborious, the richer the nation will become.

Seamen are peculiar riches. It is allowed, that the cheaper we navigate, the better; but cheapneſs is relative to *ſafety of ſhips and cargoes, men and quick voyages*. We have all the ſame end in view, but we may make a ſaving commercial computation, and miſtake the means, and even enjoy a *temporary* gain at the hazard of a deſtructive loſs. We may inſure our adventure; but if the *underwriter* breaks, what good can come of it?

The argument goes much further. In the great maſs of our navigation foreigners cannot interfere: and if there is any conſiderable alteration in our circumſtances, which renders a change in our cuſtom neceſſary, what may be the event, if we make *no change?* If we could give laws to nations, or exempt ourſelves from receiving them, we might act as we pleaſed: But if, with all our exertions, we have been plunged into difficulties, is it not the buſineſs of an able ſtateſman to take a comprehenſive view of our whole œconomy, and examine in what articles it can be *improved?*

Every conſideration calls for its ſhare of attention. There is one circumſtance relating to *fiſhery*, to which we ought to advert. Our neighbours eat the greateſt part of the fiſh they take on the banks of *Newfoundland*; and it is a vaſt object to them: but this is a part of diet not in the leaſt known to our poor, and very little to the rich. If the dried cod of *Newfoundland*, commonly known by the name of *bacalhao*, were imported at about 20 to 25 *s.* per C. the quantity of bone being very ſmall, and the fiſh very ſavoury, it would go a great way in our diet. If *three*

millions

millions of people were to eat 4 oz. in a week, or 13lb. in a year; and if they knew its merits, ſome would conſume ten times the quantity, it would amount to 17,410 tons; and if it gave employment to 10 ſeamen per 100 tons, during the whole year, reckoning the preparation of the ſhip and proviſion, tackle and the whole apparatus, it would give us 1741 ſeamen.

If the reliſh of this fiſh were known and familiarized, it would ſtarve all compariſon with freſh fiſh, ſo often eaten in a half-rotten ſtate by the voluptuous. The ſtock-fiſh formerly attempted to be introduced into our ſea-ſervice required much beating, and being taſteleſs, did not anſwer; but bacalhao is of a different nature, requiring no beating, and is ſavoury, and may do better on ſhore, than in our ſhips.

Conſidering how many of us hardly taſte fleſh meat, this food would be an admirable aliment. I was once acquainted with a great connoiſſeur in the art and myſtery of *eating:* he laid it down as a principle, that thoſe knew nothing, who preferred the freſh fiſh to the ſalted or dried fiſh.

If any ſuch import ſhould be ever made for home conſumption, and ſtranger events have happened, in addition to ſuch an acquiſition of ſeamen, this article would adminiſter to a further ſupply. As we might ſave ſo much land, as now goes to the paſture of beaſt for food, and reſerve it for tillage, we ſhould be enabled to export ſo much the more grain; and the number of ſeamen ſo employed would be an addition to thoſe of the fiſhery; beſides the receipt of a vaſt ſum returned for grain, particularly *wheat*.

One great object of enquiry *in this Appendix* is, if any advantage can be drawn from inviting ſome of our ſeamen to ſettle upon waſte lands, to keep them the more ſteadily at home. It is ſuppoſed that by their activity in the field, we might procure a conſiderable national advantage; and that provided they were put in ſuch a train as would afford them motives to be *ſteady*, they would be ſo.

We ſhall not be all brought to a trial of emulation, who ſhall be the beſt ſubject, or the trueſt friend to his country; yet, in our political capacity we may determine what ſhould be done for her ſervice, and exert our reſolution in her cauſe. To the timid, many things appear as impoſſible, which, upon the trial, reſolution, patience and labour generally accompliſh.

We beſtow laviſh praiſes in honour of an hour's ardour in war: let us alſo encourage thoſe who are ardent in deeds of peace; perſevering from day to day, from the riſing of the ſun to the midnight darkneſs; or in ſtrict propriety of language, devoting their lives to the ſervice of their country!

If an opportunity now offers itſelf of trying an experiment, in calling forth the active ſpirit of ſome part of our ſeamen, let us exerciſe their talents in peace as well as war; and convert the active ſcenes of military danger into glorious labours in the field, for the preſervation of their wives and children, which is the true end, and the moſt juſtifiable motive to war: Their toils may be crowned with honour and profit in both caſes. But if there is no overflowing of men, or none inclined to ſuch labours, or if they ſeek them out for themſelves, the ſpeculation becomes unneceſſary.

It is a common received opinion, that the labour of *one* man is equal to the

the ſupply of the food of *eighteen* perſons. Though a man, in his full ſtrength, might dig and ſow, and reap for 18 perſons, in the eſtimate of the real ſupply, we muſt give two horſes to a man; and conſequently, if the labour of a horſe, or an *ox*, is no more than equal to a man's, one man may ſerve 54 perſons.

In whatever light this may be conſidered, we are ſure that the employing of 60,000 horſes more than are neceſſary for *uſe*, or even for a decent indulgence in amuſement, operates grievouſly againſt us; for if each horſe ſo fed could provide for 18 perſons, 60,000 might provide for 1,080,000.

If we look back for 25 to 40 years, before we thought ourſelves ſo immenſely rich, and when we fixed ſome bounds to our voluptuouſneſs, we may diſcover that we now conſume a conſiderable part of the produce of our lands very improvidently.

Our medium export of wheat for a ſeries of years was not leſs than 200,000 quarters; this, with the benefits of navigation, gave us a good *half million of money* annually. Such was the auxiliary force we drew from our prolific ſoil, enabling us to give *douceurs* to other nations, providing with caution to fight on equal terms. But when horſes became ſo much our amuſement, in ſome counties we converted large quantities of corn-land into paſture: we unpeopled many villages: we ceaſed to employ ſome thouſands: and we *bought wheat* and other grain of foreigners; moſt evidently departing from our intereſt in the ſtrongeſt view of national policy and political prudence.

The *nobleman* or *gentleman*, the *merchant* or *ſhopkeeper*, fond of horſes, may plead his right to amuſement, or to the care of his health and delight: and it muſt be granted that horſes furniſh much pleaſure; but there is a meaſure in all things, and prudence alſo ſhould rank with *health*, and *pleaſure*; nor can we have a right, on any ſocial principle, to injure our country for our *amuſement*.

So many horſes as a man may decently afford to keep without expoſing his fellow-ſubjects to diſtreſs, ſo many he may have a *right* to keep; but he ſhould be ſtrongly on his guard not to err in judgment where himſelf is a party.

What is our political ſituation? To engage in dangerous and bloody wars, for the ſake of *trade*, and at the ſame time devour one of the beſt articles for trade, of our own growth, cannot be good policy! We wage war for commerce, and forget that we expend immoderately the very object which is moſt eſſential to us in that view.

As things are circumſtanced, we ſhould not only be ſolicitous to pay a liberal tax for the uſe of our horſes of pleaſure; but if we will have them, we ſhould attend more ſeriouſly to the culture of land, now lying waſte, for their ſupport. If the growth of an article does not keep pace with the conſumption of it, we muſt in the iſſue be ſo far impoveriſhed.

As for the branch of *breeding horſes for ſale* in foreign markets, I believe the account has never been fairly ſtated, ſo as to make it appear to be nationally profitable. Its being an additional ſource of commerce is deceptious; for ſome branches of commerce are evidently unprofitable: and in the compariſon of the *export of grain*, impeded by the export of *horſes*, this trade ſeems to be very injurious to the publick, though the horſe-dealer may live by it.

In the breed of oxen, we have labour at the plough; the fleſh as food; the hides for ſhoes; and tallow to give us light

light to carry on our manufactures; and they furniſh labour for great numbers of the people. Though we export no part, except as food for our own ſeamen, and leather for other nations, we import ſo much the leſs tallow; and in proportion as we eat beef, we conſume the leſs bread, and conſequently have the more corn for exportation.

It ſeems demonſtrable, in this comparative view, that we ought not to breed horſes for exportation; and that we ſhould cultivate more land, and not keep ſo great a number of horſes for pleaſure. I have ſet the extraordinary conſumption of oats at 600,000 quarters: if the increaſed number of horſes, upon a compariſon of the times when we uſed to export wheat, is more than 60,000, the quantity of oats for their conſumption may exceed the 600,000 quarters. But if this quantity employs land which would produce 200,000 quarters of *wheat*, we might hereafter obtain an influx of 500,000*l.* per annum: and as the ſame land, in the intermediate two years, might produce oats or barley, we might ſave on the article of oats imported, and now computed that we pay, at leaſt 100,000*l.* The malt we might export, in addition to the preſent quantity, would alſo be an object. So if we mixed barley with our wheat, in making bread, the quantity of wheat for exportation would be augmented.

In the height of our influx of wealth we did not feel theſe differences; but the accumulating expences of war, and the preſent ſituation of the ſtate, muſt make us feel them. Happy thoſe whoſe fortunes, or whoſe virtues, lead them to ſuch inveſtigations as may prompt them to carry into execution every plan that will promote the publick good!

Our country became great by the admirable frame of our conſtitution, with our valour, ingenuity, judgment, and perſeverance. If we change, we may find it more eaſy to forego theſe advantages, and by indulging a puerile ſpirit of the love of novelty, and an intemperate diſpoſition to conteſt, ſink again into inſignificancy. If we gratify a temper morally or politically injurious to a firm and manly character, we ſhall not ſtand our ground very long. There is no point for virtue to ſtop at; all worldly concerns are in a ſtate of fluctuation; if we do not continually advance in *good*, we ſhall decline. If we grow ſupine, as if we had nothing to fear, we ſhall have every thing to fear.

What is moſt eſſentially neceſſary? The coſt of the cultivation of waſte land depends on the quality of it, the ring incloſures and other diviſions, the manures, and other concomitant circumſtances. One of the great advantages we enjoy is, that we have water almoſt in every ſpot, particularly in a gravelly ſoil. The neighbourhood of a river, or even a trout ſtream, where the motion of water creates a circulation of air, invites us to ſettle. If the adjacent ſcene is beautiful, it is a valuable circumſtance. In a political view, the numbers which may be relieved by furniſhing employment, is a very intereſting object.

That our relief from a ponderous debt, depends on our induſtry and ſubmiſſion to ſalutary laws, is too obvious to need any inveſtigation. The prudence and frugality of individuals, promoted by the guardians of the ſtate, may accompliſh the work. If we have ſuffered of late years by *importing grain*, and the balance has been againſt us, in the very article for which we have been for ſo many ages renowned, a change is neceſſary.

In one year (*a*) we exported 900,000 quarters of wheat: the medium quantity for a ſeries of years was 200,000 quarters: and as to the import of this article, it had been hardly known for ages. We are now deeply intereſted to recover our ability for exportation of wheat; as without it we leave the wideſt channel of our former ſupply of wealth ſtopped up, as if we ſought to be poor.

If 100,000 acres of land produces 200,000 quarters of wheat, taking one acre in four for this article, and reckoning the advantage of navigation at 10*s.* per quarter, it may eaſily produce the *half million* value which we uſed to ſell.

If we ſet 100,000 acres of land at 20*s.* an acre per annum, ſuppoſing an allowance for expences of incloſures to render it worth 20*s.* we may compute that it will produce *three rents*.

One for the landlord -	£. 100,000
One for taxes and charges -	100,000
One for the tenant - -	100,000
If exported 10*s.* per quarter for the navigation of 200,000 quarters - -	100,000
For the profit of the corn-factor and merchant, land or water carriage, and all contingencies - -	100,000

conſequently the whole *half million* centres with us, except a portion of the tar, iron and hemp uſed in building the ſhips which compoſe the navigation. Every diviſion of theſe 100,000*l.* may be ſubdivided, and carried into the community with amazing profits, by the labour of mens' hands, and all the uſeful effects of huſbandry. The circulation of half a million, not ſpent in ſhortening life, or rendering men vicious, is ſuch an additional reſource, as may ſet 25,000 perſons at work at above 13*d.* a head per day annual expence. This income ſpent in a well regulated ſtate, might promote half as many marriages, and lay a foundation for obtaining bread for the children which may ariſe from them.

If the land produces no better crops than two quarters of wheat per acre every third year, the 200,000 quarters will require 600,000 acres, or near a ſeventh part of what I compute might be brought into culture; but the two intervening years might render as much in value in other grain or produce. If we mean to acquire wealth by induſtry, and will labour to eaſe ourſelves of an enormous burthen, we muſt conſult the means of converting the ſoil, more to profit, and leſs to pleaſure. *We muſt not feed ſo many horſes for our amuſement*, but make them contribute more to their own feeding, by the greater portion of labour in tilling the earth for our emolument.

All things have their bounds. Every reaſonable gratification may be countenanced, according to the fortunes of individuals, without any moral or political intoxication. A nation may act with the temperance of a private man; or prodigally conſume its ſubſtance in riotous living. *Labour is pleaſure*, when rendered familiar; and pleaſure, controlled by reaſon, takes the name of *virtue*, "whoſe ways "are ways of pleaſantneſs, and all *her* "paths are peace." But he who reſiſteth not pleaſure injurious to a community, can in no ſenſe be ſaid to crown his life with honour, or give ſtability to his country.

Falſe notions of liberty are apt to impoſe on the underſtanding, as if we had a title to do what we pleaſe with our own; but if it happens that we are not pleaſed with doing what is right

(*a*) 1759. Value to us 2,250,000 *l.*

right for the public intereſt, we muſt in the iſſue feel and lament our want of diſtinguiſhing.

To court our common parent the Earth, and beſtow her bounties with propriety, is one of the ſtrongeſt marks of a good citizen. In the eſtimation of our produce, it muſt be obſerved, that of late years much leſs *barley-bread* has been eaten than in paſt times; nor do we mix any *rye* (*a*) with our wheat, at leaſt not in great towns; while the wheaten bread is in general made much finer than it uſed to be. And what has been the conſequence? With this kind of voluptuouſneſs, and a vaſt conſumption of *oats* for an extraordinary number of horſes, we have been actually obliged to *import* large quantities of grain for our own conſumption, and have *paid* 2 or 300,000*l.* to foreigners, when we uſed to *receive* twice this ſum.

Granting that we occaſionally export a ſmall quantity of wheat, we are ſo expenſive, that the difference in our diſfavour, upon the compariſon of paſt times, ſeems to be nearly equal to the balance we formerly received from *Portugal*, in the moſt flouriſhing ſtate of our trade with that country (*b*). In the mean time our wars having been more profuſely expenſive, we conſequently feel the gripe of diminution the more powerfully: and if we reſiſt as if we were inſenſible, we muſt ſuffer.

As to the analogy of the computation of the lands which might be devoted to additional culture, it may be obſerved, that our preſent conſumption of wheaten bread at 1 lb. each perſon per day, or one quarter per ann. reckoning *ſix and a half millions of people*, is, in wheat only,

Quarters - - -	6,500,000
If we ſuppoſe all the people to eat wheaten bread, and reckon *two and an half* quarters of wheat produced on an acre, it will require acres - -	2,600,000
If the land lies fallow *two years*, then it muſt be thrice the quantity -	7,800,000
If in the whole culture of England and Wales, the arable and paſture lands amount to four times as many acres, the quantity will be acres - -	31,200,000
This leaves uncultivated	7,800,000

Whatever degree of truth there may be in this analogical eſtimate, with reference to received opinions or certain knowledge concerning the quantity of land in England and Wales *uncultivated*, we may draw reaſons from various principles for entering into the moſt ſerious inveſtigation of the political uſe or neceſſity of cultivating more land, for the great end of population and national wealth.

Agriculture is now ſo improved, that turnips, barley, clover, and wheat, generally ſucceed each other; ſo that in ſome parts of the kingdom no land lies fallow, *Nature* proving herſelf to be more prolific than we had formerly been accuſtomed to believe. I have obſerved, in parts of *French Flanders*, the ground was never fallow: but if we ſhould eſtabliſh this as any kind of rule, ſo much the ſtronger reaſon ariſes for the cultivation

(*a*) In Yorkſhire the rye-lands, ſo called, hardly grow any rye.

(*b*) It was reckoned 700,000*l.* and if we now forego 500,000*l.* and pay 200,000*l.* more, it brings the matter to the iſſue of a double loſs.

tion of more land, for the ſupport of the great majority of ſix and a half millions of people, in wheaten bread; and have an *overplus for exportation.*

If we ſet the ground at a moderate computation, in our varying climate, of 2¼ quarters of wheat per acre, and ſow wheat only every fourth year, it will require no leſs than acres 10,400,000. Be it more or leſs, as the produce of them may really be, it is generally allowed, that all the cultivated land we can devote to wheat, is actually ſo devoted: and does not good policy call on us to cultivate more land?

Upon the moſt accurate inveſtigation of this ſubject, our calling on foreigners to ſupply a part of the bread we conſume, when we were wont to ſupply them, proves that we are arrived to a dangerous period, in which we apply ourſelves to the cultivation of arts for amuſement, and devices for diſſipation, rather than for the more ſolid good of our country. One at leaſt of three things muſt have happened. We have conſumed above the meaſure of policy: our climate has ſuffered a remarkable change: or our numbers are much increaſed. But the myſtery is developed when we recollect the fact, that more people eat fine bread than formerly: and that we have made ſuch a proviſion for horſes, as in ſome counties has occaſioned the converſion of arable into paſture lands. Theſe cauſes have produced this effect, that the growth of bread-corn allows of no export, but ſuch as is more than counterbalanced by an import.

The cauſe which ſeems to operate the moſt powerfully, is the number of *horſes* now kept for our amuſement; or, in other words, for the diſſipation of which we are ſo fond. I ſet the extraordinary number of theſe animals no higher than 60,000 (*a*). Many of them are high fed with oats, and I have eſtimated the average of their conſumption at *ten* quarters per ann. which amounts to 600,000 quarters; at three quarters produced in an acre, requiring 200,000 acres: and if we add another acre and half of paſture land for each horſe, it will make 290,000 acres taken out of the aggregate ſum of our culture, reſpecting plenty or ability for exportation: and it appears that we are ſo much poorer than we might otherwiſe be.

It is not only what we muſt do by voluntary or coercive ſervice, but what we ſhould avoid. Obedience is a triumph when it guards the ſanctity of property, and life which is ſupported by property. What is now intended with regard to the *neceſſary* weight of taxation we are yet to learn.

The time is come for ſerious reflection in our political as well as moral character, and it behoves us to be attentive to every article by which we can acquire a *national gain.* Our traffick in war has made the *debit of our charges on merchandize account* ſo much beyond the credit of our account of *profit and loſs*, the national debt requires all our virtue and care to render it ſafe and tractable.

It is become neceſſary in a ſtronger point of view than latter ages can produce precedents, that a portion of the riches of the ſubjects, whether poſſeſſed by inheritance, or acquired by induſtry, ſhould be devoted to the public. Happily, as individuals great numbers are rich; but can their riches be ſafe, 'till a part of them reverts to the relief of the ſtate? In proportion as we give energy to the ſtate, we ſhall gain

(*a*) If a *tenth* part of people keep 1 horſe for 10 perſons, it reaches this number: but it ſeems probable this number is much ſhort of the mark.

gain more by the ſecurity acquired, than we ſhall loſe by the diminution of nominal property. The meaſure that reaſon and neceſſity may dictate, muſt be balanced with ſkill; and as it is an option of difficulties, we muſt prepare for it, as an object in which our common ſafety is ſo deeply intereſted.

Several ways preſent themſelves ſeparately or conjunctively, by which large ſums may be drawn into the public purſe for the payment of public debts.

1. What may be expected from the ſale of crown lands, or the cultivation of them, I know not. The operation cannot be ſufficiently rapid to produce any great effect to exonerate the public.

2. Perhaps a more familiar tax may be on *houſes*; to riſe in gradation as they riſe in rent; and ſo far to have all the good effects of raiſing a large ſum on thoſe who are the beſt able to pay it, yet in effect guarding the property of thoſe who poſſeſs it.

3. A tax on domeſticks, payable by the maſter or miſtreſs, might have an effect of the ſame nature, though not ſo powerful. If it roſe by gradations according to the number kept, the ſecond double the firſt, and the third double to the ſecond, and on to a certain number and of both ſexes, but the rates on the females to be the leaſt, it might prove a happy reſtraint of the extravagant expences of the times; a check to immorality, and a means of promoting uſeful induſtry. For if we cheriſhed at the ſame time the deſign of cultivating waſte lands, numbers of the leaſt ſober, and many who conceal their being married for fear of being turned out of their *places*, as if they had committed a crime, may retreat to cottages of comfort, and become good huſbandmen. The common good would thus become the leading principle: We could juſtly offend no claſs of people, and might ſee the ſtate ſpeedily reſtored to its proper ſtrength.

In common life it is proverbial, that *honeſty is the beſt policy*. It holds the ſame for ſtates as for individuals; for in both caſes it may happen, that the way to relieve the *creditor*, is to relieve the *debtor*. We are owing to ourſelves, and one man is bound in honour and policy to another. This relief may be afforded by various means. If we cannot give the debtor employment, by which he may gain ſufficiently to pay, we may prevent his being expenſive: we may make a collection among the opulent, in order to reduce his debt: we may accept of a leſs rate of intereſt, and allow him *time*. We may make a compromiſe or deduction from the principal; or give him a contingent legacy. By thus temporiſing or qualifying a demand, both creditor and debtor may be prevented from involving each other in any ſuch diſtreſs as to occaſion any hard terms, ſuch as may be deemed calamitous, or reduce a creditor to penury. To balance between two evils, and prevent any extreme injurious to the community, is the province of ſagacious ſtateſmen.

4. When a people become voluptuous to a certain degree, and run in debt in their private as well as public capacity, it is to be expected that they will put off the evil day of account, and rather leave it to their poſterity who may be leſs in a habit of vicious, that is, ſuperfluous indulgencies, than take the burthen on themſelves. When individuals die, all their fooliſh as well as wiſe thoughts periſh: but the public ſafety is the firſt object for the preſent and future hour. Will the ſon chuſe to begin the world involved in debt, if he can avoid it? It ſeems congruous with the intereſt

and pleaſure of the living, to ſeek for a tax, properly limited to time, and extended to monied as well as landed property, and be lighter or heavier as the heir ſtands in proximity of blood or affinity. This was done in Holland, inſomuch that when I was in that country in 1750, ſome deep politicians, in high office, expreſſed a fear of paying off too faſt, leſt it ſhould operate to occaſion war with ſome of their neighbours. Voluptuous as thoſe people were, and like other nations preſuming on uninterrupted felicity by the force of *money*, they never carried their refinements nor expences ſo high as we have done; they never loſt ſight of the parſimony by which they became opulent as a nation; nor run in debt as individuals, as if it were an honour; or as if their eſtates or perſonal fortunes were inexhauſtible. Let us aſcribe our exceſſes to what cauſe we may, our genius inclines us to extremes. In the mean time, it is difficult to trace what is the real pecuniary value of any man. The heir might in ſome caſes act with *honour*, and find it difficult to aſcertain his wealth: but *honour* is a principle which, in money affairs, our laws do not truſt to. It is ſtill more difficult while a man is living to diſcover his pecuniary value. I remember an acquaintance who gave himſelf out for a man of 2000*l.* per ann. in one county, and he *had* ſo much in land; but he was paying five per cent. intereſt for the money he borrowed for the purchaſe which rendered him three per cent. and he died hardly worth ſo much in *principal* as he declared himſelf worth per annum in income.

Amidſt a vaſt variety of characters, ſome paſs through life concealing their wealth. How far the *Hollanders* plan may be ſuited to our temper, is alſo a queſtion of ſome difficulty. An open, generous, manly impoſt on property, and places, and ſinecures, under government, of a certain amount, may be the leaſt exceptionable way, as being moſt eaſily underſtood, and kept within its proper bounds. Some laws of manly, political vigour muſt be enacted, it being a queſtion of no difficulty, whether our *intereſt* is not deeply concerned in enacting laws of a ſalutary kind, for the relief of the ſtate; and if it will not be for our *honour* to comply with them in the moſt cheerful and active manner. The greater a man's property, the more earneſt he ought in all reaſon to be to put his country in a ſafe condition, that he may not in the iſſue militate againſt himſelf, his family and poſterity, from generation to generation. Mankind are too prone to evil to be long in peace; as the greater improvements are made in the arts of living, the greater and more numerous are the arts of deſtroying life.

Whatever may be done, we are ſure that ſo much as we draw out of the bowels of the earth, is national riches, and gives ſtrength to the people in their *natural* as well as *political* capacity.

5. If we improved our *fiſheries* ſome good effects might ariſe. But we cannot ſo eaſily find an additional vend for *fiſh* at foreign markets, as we can for *wheat*; for though moſt parts of Europe improve in agriculture, as they open their eyes to the advantages of commerce, there are few lands generally ſo fertile as in this iſland, or where the people work with ſo much ſkill and animation.

Thoſe whoſe province it is to propound the means of our ſupport, it may be hoped, will judge with diſcretion, and purſue with vigour. Whatever praiſes we beſtow on thoſe who con-

tend in the ſenate or the field, and excite our admiration, it behoves us to fix our thought intenſely on the *ſubſtantial* ſervice of our country. If we ſee our parent in diſtreſs, we muſt ſuccour her, though we ſhould at the ſame time fall as victims to our generoſity. There are yet many amongſt us fit to take a lead in the nobleſt deeds of peace, uninſlaved by voluptuouſneſs or caprice, or fantaſtical pretences to outrageous virtue; and though our cuſtoms and manners have of late perverted our hearts, and turned our eyes from heaven; though pride, animoſity, and puerile gratifications have prevailed, our very inequality of temper, by a ſkilful management, may be employed to our advantage, and bring us back to our proper ſtandard. The love of virtue may return to our boſoms, and we may behold the manly characters, which grace the hiſtory of *ancient Rome*, in her moſt virtuous days. The humble temperance and contempt of pleaſure which diſtinguiſhed ſome of her moſt renowned citizens, cannot be expected in the preſent ſyſtem of European cuſtoms and manners: but our ſuperior, and more conſiſtent faith in a life to come, inſpires a manlineſs, and a charity for mankind, even to create a contempt of life, when it interferes with a ſenſe of duty to our country. We ought not therefore to deſpair, or loſe ſight of our object, or ceaſe to believe, that we ſhall maintain our ground, with the warmeſt zeal of the moſt upright citizens, and the exalted expectations of primitive chriſtians.

Though many of us have refined away the noble ſimplicity which our religion teaches, we feel the calamitous effects of our departure from it, by the complicated evils we labour under. Theſe may at length open our eyes, more generally, to ſee *things as they are*, and teach us to avoid the fate of that once-renowned empire. Our *attention* may be thus awakened; our *undiſciplined ſpirits* calmed; and as our national probity recovers, our appeals to the throne of everlaſting juſtice and mercy will be heard!

THE END.

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Though many of us have refigned the noble fimplicity which our [illegible], we feel the calamities of our departure from it, by the complicated evils we labour under. The day at leaft opens more ferene, more ufeful, to fee fewer by day, and begin us to avoid the fate of that once-renowned people. Our attention may be thus awakened to our manifold [illegible] calamity; and as our manners appeals to the throne of everlafting juftice and mercy will be heard!